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THE FOURTH ORDER OF KINGS

CHARLES O. WRIGHT.

Most writings of voluminous verbiage tempt us to think that the author has left no room for imagination; that every suggestion has been pre-empted, and that the monumentalness of the work has forever estopped further original thought on the topic.

There is one remarkable exception to this: John Ruskin. Tome after tome did he send forth, and each joggled the head, heart and pen of his countrymen so that another tome immediately followed explaining and suggesting.

And today the power of Ruskin to suggest is large. In his "Kings' Treasuries," where he delineates the power and the possibilities of books, there are these forceful paragraphs: "Strange to think how the Mothkings lay up treasure for the moth, and the Rustkings, who are to their people's strength as rust to armor, lay up treasures for the rust, and the Robberkings, treasures for the robbers; but how few kings have ever laid up treasures that needed no guarding—treasures, of which the more kings there were the better.

"Broidered robe only to be rent—helm and sword only to be dimmed—jewel and gold only to be scattered—there have been three kinds of kings who have gathered these.

"Suppose there ever should arise a Fourth Order of Kings who had read in some obscure writing of long ago that there was a fourth kind of treasure, which the jewel and gold could not equal, neither should it be valued with pure gold. A web more fair in the weaving, by Athena's shuttle; an armor forged in diviner fire by Vulcanian force; a gold only to be mined in the sun's red heart where he sets over the Delphian cliffs; deep pictured tissue, impenetrable armor, potable gold. The three great Angels of Conduct, Toil and Thought, still calling to us, and waiting at the posts of our doors to lead us if we would, with their winged power, and guide us with their inescapable eyes by the path which no fowl knoweth and which the Vulture's eye hath not seen. Suppose kings should ever arise who heard and believed this word, and at last gathered and brought forth treasure of—Wisdom—for their people? Think what an amazing business that would be * * * that we should organize, drill, maintain with good pay and good generalship, armies of thinkers instead of armies of stabbers. Find National amusement in reading rooms as well as rifle grounds, give prizes for a fair shot at a fact as well as for a leaden splash on a target."

It is in this that Ruskin brings us the intent of this paper, and from this the paper borrows its motive.

The minister as much as anyone in the world is forced to look human nature in the face, to tabulate it, and to impress upon it the fundamental truths of life. To do this he must use a language intelligible to all hearers and he must reduce any inequality of thought to common terms. He must work along lines capable of concrete illustration, and he must have sense enough not to rub any fur the wrong way. His powers of conversation must be wide and true; he must be able to follow not only the Biblical yea and nay, but also the streetly "nit" sometimes. Indeed the vagaries of the multitude's vocabulary must become in his mind the tranquil humdrum of every day speech.

He must have a world-wide sympathy that is copper-riveted and warranted impervious to tears, yet so soft and true-toned that it will respond alike to the call of despair and to the stubbing of Johnny's toe.

The minister must have a system of living that allows him to read a book a day; write two sermons a week, make a thousand calls a year, serve upon innumerable committees, become identified with every public movement for civic righteousness, lead prayer meetings, marry happy people, bury the dead in the midst of sorrowing friends. He must keep the brakes on one trustee's 60-horse power temper and the fire under another's 10-degree-below-zero enthusiasm. He must pat his choir on the back, if it is a volunteer one, and grin and bear it, if it is a paid one.

He must often pull with might and main upon the Young People's Society, and he is sometimes foolish enough to act as arbitrator between the Ladies' Aid and the Missionary Circle! And with it all he must be a Man! A man of truth and fervor, strength and stamina.

In the face of all this one of the genus is saying aloud that there are some other things we may still do, and perhaps some better ways of doing those we are already at; he does not hope for mercy!

Ruskin brings us face to face with a point

that is of large value in our work if we can grasp its significance.

Note Ruskin's belief in the Fourth Order of Kings and the Thrones they should occupy, and then look around you and see if any body of men has larger opportunity for this kingship than the Minister of the Gospel? You think at once of the large body of men holding the various chairs in our colleges and universities and you say: "Are not these bringing forth the treasures of wisdom for the people?" and I answer, "No." They are the purveyors of technical or classical knowledge to those who come to them; but the professor of today is rather incidental to the whole life. Thus they cannot occupy the thrones.

The minister, the pastor and preacher, may be to his people the open sesame to untold wealth; and verily, poverty stricken though he may be as to the gold of Gaspard, he may stand as the dispenser of the things of the highest life.

We stand today in a church that is more or less problemized; but the very problems are demands upon our "thinkeries" and activities.

If we are despoiled by encroachments of worldliness and deviltry what are we doing to understand the cause? If we are losing ground with some classes what are we doing to regain it? If our sermons are becoming vocabularic instead of thoughtful are we seeking to guide the pen according to mind and heart or according to our engagements? Are we still banking upon our ability to start the tears with the use of tenth story fires, wrecks of the Hesperus, and "last-minute" life saving exploits?

Is the church the church of a Being or of a Name? Shall the crowds of saints, the clouds of incense, the dim religious light, the wide aisles, the broad naves, the intonation of a ritual, shall this be our religion in the world? Or shall the life at the factory bench, before the smithy fire, at the office desk, in the crowded street and beside the home fire, be our religion? Shall we allow the various avenues of help opened to us through the modern sociology to become grass grown and rank through lack of treading? Shall we decide that science and religion are the opposite poles of the circuit of life—the one magnetized by materialism and the other by spiritual impulse; or shall we come to see that religion must be scientific, must be practical? That it, instead of being the life of conjecture about—must be the life of reality with—God?

Shall our study be confined exclusively to God's revealed will as we find it between the covers of our Bible, or shall we venture into the other revelations brought to us in the arts, works and inventions of men? In other words shall the minister be exclusively a man of a book or shall he be a man of experience? You will not misunderstand me, the minister must know his Bible; but he must know it by experiential reading.

The righteousness of the Patriarch is of small moment today unless it has become vitalized in living men.

In like manner the advance in today's life must be assimilated by the minister. He ought to be as much the leader of thought now as he was in the days when the only man deemed fitted to be a college president was a minister. The Fourth Order of Kings is open to the minister and some suggestions as to how he may ascend the throne may be in order.

And first is a better class of illustrative material in sermons and papers.

An illustration, if catchy and pithy, is long remembered, why not give something worth remembering? Last summer the writer heard sermons by many noted preachers and in every case save one the illustrations had a trend toward the commoplace, lowering the tone of the sermon; and while the expositions were excellent, there was proof that the illustrations had received little thought. In every department we are trying to be down to date, yet are still content with the old Joe Millers in our word-pictures. It may be that the appeal to the heart through heart throbs is always welcome and is always the same in all time. But I submit that a good normal pulse denotes better and steadier health than does palpitation.

The objection that is raised against a certain class of stories is the same that is raised against the theater, namely, that they arouse emotions for which they provide no avenue of relief; psychologically, the worst thing that can be done. Of course there is no weight in this word if we use illustration simply for its own sake.

Personal experiences when they do not violate confidences, may sometimes be merged into the sermon to carry the point, and carrying the point is a great fetich with some. Why not carry the point upon a bit of worth-hearing sense that may move the hearers to a little investigation? Sometimes we may win first the ear, then the heart, of one interested in the illustration.

Inquiry at the library in Syracuse leads me to the belief that acres of tillable illustration-bearing land are here and never worked. I find that ministers rarely call for books upon other than theological, philosophical or religious subjects; works upon other professions are seldom asked for. The librarian said that it was a matter of note that clergymen stuck more closely to one kind of book than any other body of men; which is not as it should be. The developments of science and trade should be noted, and the library is the preserver of the records of such advance.

The technical papers are full of illustrations that are truthful and have the assurance of validity. The preacher should recognize the fruitfulness of this field and its quality.

The annals of medicine offer to the seeker a host of parables and analogies. Recent discoveries in therapeutics and prophylaxis may be used. There is no need to turn the pulpit into a clinic; but many hints may be found that require no scientific knowledge to master, unless the sense of truthfulness may be so designated.

The various trade union papers may be scanned with profit; and this should appeal to men of observation. Analogy of spiritual truth with some phase of electricity will catch the understanding and mayhap the conscience of an electrician; if we are careful to make *no blunder* in the delineation of the picture. There is, too, the possibility of gathering this

material at first hand, thus guaranteeing its freshness. An idea of the power of the first hand scientific illustration is to be had in Tyndall's "Wireless telegraphy and its similitudes," too long in the working out perhaps but impressive and worth while.

And let your gaze be as wide as the world. The hydraulic lifts; the electric crane with its magnetic fingers; the turbine wheel, hand-portable yet so powerful; the printing-press that prints, cuts, counts, folds and delivers the paper, the electric organ with its tone mixer and harmony maker (though that's not what its inventor calls it). Thousands of other interesting things of the commonplace trades turn under the hand of the seeing one, from the dull hue of their utilitarian griminess into the sparkling gold of a truth-conveyor in the spiritual realm.

And again, the minister may yet take his place as a leader of men in their thought and life, by a clearer knowledge of them in relation to their daily toil and companionships.

Ministers, of all men, must know Man while they need also to know men. We need a knowledge of humanity in the abstract; but we need still more to know humanity as it is modified within a certain life. And to know this modification we must know a man's environment. We should be able to see the effect of his toil upon him. We should see what moral issues are involved in the performance of his duties. And we should know what strength of spiritual life is necessary for him to stand firm among those with whom he toils.

Will it be thought that this is chimerical and impossible of carrying out? It is the method followed by the pastor of one of the largest churches in the United States, and he attributes a large portion of his success with men to it. With some thousands of members it becomes possible only by using a system that brings into use the men themselves. Backsliding tendencies developed in a certain young man who had formerly been actively identified with the work and life of the church. Conversation with him did not reveal the cause; his place of employment was looked into and it was found that his constant companions there were men of a type too often seen today, lax in morals, and with tendencies toward false socialistic ideals which noted the church as at enmity with labor and which took little thought of religion as a factor in life. The young man had imbibed the teachings, and without the counter balance of a conscious spiritual refutation had become easy prey. Because the pastor succeeded in looking at things from the same view point, and finally in swinging that viewpoint around, the young man was saved.

The same was true of a young medical student; he had decided that the doctrine of evolution was true and that there was no place in it for the God of his mother. The pastor ascertained the trouble; and the young man was nonplussed when the minister signified his assent to the theory in its scientific form, yet still retained his Christianity. By the kindly leading of his pastor, harmony was wrought in the life and the young man became more ardent than ever in his religious work.

The approach to men is made easier by a knowledge of what they are called upon to endure during the day's work, the peculiar trials they are compelled to undergo incident to the daily toil. Yes, we may be hard pushed, but let us find an hour or two for knowing our brother at his tasks.

And it would be wise if we identified our interests with those of our city; became members of the local Chamber of Commerce and the Citizens' Club, as well as the Trades' and Labor Assembly. This means getting the trend of the city's life at first hand; noting the relation of civic development to spiritual development. It means discovering how church and city may join in the effort toward civic righteousness. This is not a plea for the minister to become a reformer but a "former," which is the better part.

There are many other unoccupied thrones that we as ministers might ascend in the lives of men: the general direction of his people's reading, as one pastor of the writer's acquaintance does: the office of real home friend, in grave danger of being lost just now; the place of counsellor in the destiny of youth.

In all of these let us follow the word of Ruskin and open to men and women treasures of wisdom that they might be wiser in all their living. For man's faith in God and in men, is vitally connected with his wisdom. And as his faith shows itself in a full-formed and living hope, let it be a hope that, through the measure of its knowledge and the truth of its wisdom, shall not make ashamed.

Many ministers find historical illustrations the most valuable. The average hearer often asks, albeit sometimes unconsciously, the child's question, "Is it true?" An affirmative answer opens the door of his mind to the story, and then to the truth behind it. The minister who is looking for true stories from the past will find that Ridpath's History of the World will lend itself to his assistance with the least possible expenditure of time and effort and money. It is easily read, for it is interesting. The incidents in the lives of the world's great men are given; they are told in a vivid, realistic manner. What adds to its value for a minister is that the connection of Hebrew history with the great empires of the ancient world is made prominent. The moral and ethical truths involved in the rise and fall of ancient kings and peoples are suggested.

He who would forecast the future must read the history of the past. He who would understand the present, must know the past. Dr. Ridpath has given the message of the past in a form that is attractive to men of the present. We have the cream of many ponderous volumes on the many nations of the world put into one series of books, within reach of the man of moderate purse, accessible to the man of limited time. See page III.

Ah! brethren, we are far down in the valley, where the conditions of life are narrow and its service hard, the instruments upon which we play are rude and clumsy, and their notes displeasing to the ear; but these same tuneless and joyless experiences will "some sweet day, by and by," be transformed and glorified into the very music of heaven.

HOW PREACHERS INCREASE THEIR INCOME

These experiences were given in response to a request as to whether it was wise to do secular work to increase inadequate salaries.

J. D. MCLOUTH, DUNDEE, MICH.

My experience came more by accident than by deliberate intent, but still it may prove suggestive.

In the fall of 1900 I went to a charge having four churches, all more or less out of repair, and a discouraged pople who thought they could not bear the finance of repairing. Having had some experience in painting and paper hanging, I offered to do the work if they would purchase the material.

After the churches were beautified, one inside, one outside, and two both inside and out, there being no painter nor paper hanger in the community, the good housewives suggested that I assist them in decorating their homes. This I did during the spring and autumn months of the four years of my pastorate on that charge, and it helped amazingly to supplement a small salary of $400 per annum. We found that work of this kind is more satisfactory, taking all things into consideration, than raising fruit or poultry.

First, in the point of time and money invested. Raising poultry means work all the year with income only a part of the time. Both fruit and poultry require quite an extensive outlay of money, and with the fruit, if one is a Methodist preacher, he may have to move about the time it comes into bearing. A painting and paper hanging outfit need not cost to exceed $5.00; I never had more than $4.00 invested at any one time.

Second, in point of work among the people. Fruit and poultry keep the pastor at home more or less. He can paint and hang paper at a time of the year when the housewife is not prepared to receive callers, for she is cleaning house; but if he papers a room for her his horse is fed for the day and he has an opportunity of seeing the whole family in their home which is of special advantage to a pastor. It may be a family that are not church attendants; this gives him an opportunity to invite them to the services and leave a word for Christianity. Thus a man may supplement his salary and do valuable pastoral work at the same time.

Your tools never get out of the park and scratch the neighbors' gardens; neither does a blighting frost in the spring blight all your prospects of an income for the whole season.

The trade is as easily learned as *successful* fruit growing or poultry raising.

W. W. MCEWEN, Pastor Methodist Church, Andover, O.

After graduating from college we were about $300 in debt. Then we had a home to furnish, a horse and carriage and books to buy. The salary we received on our first charge was $500 per year, less than my wife had received for teaching. This salary was paid for the most part at the end of the conference year. The first four months we received $50.00 and nearly as many duns. Necessity is the mother of invention, so we had to invent a number of ways to help us to live honestly.

First we worked ourselves into a good flock of chickens—about 50. My wife had the good fortune to be raised on the farm and loves to work with poultry. We averaged $1.00 profit per year on each chicken; making $50.00 per year. We then bought a cow; on her we cleared $40.00 per year. We had a good garden from which we realized $30.00 per year.

We lived five miles from the railroad and it cost $1.00 per ton to haul coal from the depot to our house. We borrowed a wagon, used my own horse and hauled the coal myself. This saved $10.00 per year (soft coal). One farmer wished to have some timber land cleared and gave the wood free. We hauled about five cords and sawed it up, which amounted in value to eight dollars. (We found our fuel bill high, as it was a cold house, and owing to the construction of the house had to keep three stoves burning.) I worked my road tax, which was $2.50. Instead of buying straw for bedding for our horse and cow we hauled saw dust, which saved $6.00.

In the summertime we gathered 100 quarts of blackberries, which would have cost us $8.00, and 48 quarts of cherries at a saving of $4.50. In the fall we were invited to put in our winter apples free of charge. We usually put in $10.00 worth. These items amount to $169.00. That saving enabled us to clear our debts and go to summer school each year. Last year we went to Harvard summer school at a cost of $65.00.

The saving of the money was not all, as I was serving a people who made their living by manual labor. It gave us a fellow feeling with them and endeared us to them—even infidels who never entered church admitted that though they did not believe as we did, yet we were good citizens.

W. F. COCHRAN, Pastor Wheatland United Presbyterian Church, Plainfield, Ill.

I am constrained to answer your question in the negative as to the wisdom of a preacher supplementing a salary less than $600 by secular work. There can be no dividing line to justify secular work for money to supplement either an adequate or an inadequate salary. Secular work may be engaged in for pleasure but not for profit—e. g. raising poultry, small gardening, selling books, trading horses, soliciting life insurance, or lecturing.

The preacher is enjoined to magnify his office, to devote his time *"wholly* to these things," "to reading, to exhortation, to teaching," "to continue in these things for in doing this thou shalt save both thyself and them that hear thee." He is warned not "to entangle himself in the affairs of this life," and encouraged that "the laborer is worthy of his hire."

A clergyman's half-fare permit becomes null and void if used in secular work—a safeguard to his office. Dr. H. H. Hamill's wide experience in religious work leads him to say: "I am against preachers mixing the secular with the religious and securing pay for both." Senator Spooner would not even mix the secular with his political duties. Sidetrack methods

of earning money are much more a snare in the ministry. "They that proclaim the gospel shall live by the gospel." My own experience in trying to preach and peddle was disastrous. God spoke to me as in the above quotation to Timothy. I appealed to God for his leading, and my salary has been increasing ever since. It is unscriptural, minifies the office, and is a check to spiritual and congregational growth.

J. E. Lowery, Charleston, S. C.

The divine plan seems to have been that ministers should not own real estate, especially while engaged in the active work of the ministry. Numbers 18:21,24: "And unto the children of Levi, (who were God's ministers) behold, I have given all the tithe in Israel for an inheritance, in return for their service which they serve, even the service of the tent of meeting. Therefore I have said unto them, Among the children of Israel they shall have no inheritance." When Joshua led the people over the Jordan, conquered and divided the land among the different tribes, he gave the tribe of Levi none. Joshua 13:33 says: "But unto the tribe of Levi Moses gave no inheritance: Jehovah, the God of Israel, is their inheritance, as he spake unto them."

Hence the divine plan, under the Old Covenant, seemed to have been that ministers, while engaged in the active work, should not own real estate or any other visible possessions. This would have a tendency to injure, or dry up the spirit of giving, which is a means of grace and a blessing. Nor has this plan been abrogated under the New Covenant, as I have been able to learn. The Master called the Twelve, and they left *all*, and followed him. And Paul saith: 1 Cor. 9:14: "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel."

The church, then, should give the minister a comfortable support. But where she fails to do this, something must be done to supplement the small salary. And what shall it be? Some ministers teach school, some run a small farm, some act as insurance agents, and some conduct a small store. But these are visible. The members can see what the minister is doing, and it will likely hurt the benevolent spirit.

I would suggest a book agency, or an agency for a good paper or magazine. Or the minister might earn a good bit in writing books or corresponding for the press. This is more in line with his calling. The writer is pastor of a small church that pays a salary of $400 per year, but he has succeeded in supplementing this with $200 per year by writing for the press, selling books and acting as agent for papers and religious magazines. This is the best way. I have found it so.

H. V. Tanner, Pastor Immanuel Baptist Church, Cleveland, O.

A preacher of my acquaintance who lived in a small town found his parsonage in need of wall paper. After waiting some time for the church to do it, he purchased enough paper for one room and put it on. He did so well that the Aid Society voted to buy enough paper for the other rooms if he would hang it. This was the beginning.

Later the church needed papering and he offered to put it on if the church would buy the paper. So the church was papered. Many admired the work and this led to his helping others who could not get a paperhanger. He was able to develop considerable business and it netted him quite a little income. The money came handy for some new books that he felt he could not afford before.

He found that he could do considerable pastoral work while papering. He made it an opportunity to show some men how to work and at the same time be a Christian. He came to know the individual lives of the members of the various families and was able to be of special help to them. This widened his knowledge of humanity and deepened his interest in the lives of his fellow men.

He was able to bring home some much needed personal lessons in such a way that only good could result. He found out more in a few weeks about the needs of his people than he had ever known before. He considers that he received a greater blessing and became a greater blessing because of his paper-hanging experience.

H. W. Michener, Pastor Methodist Episcopal Church, Sedro-Wooley, Wash.

I saw statistics not long since that claimed that living expenses had risen 23 per cent, that salaries of mechanics and other workmen had risen in due proportion, while the minister's salary had risen but 1½ per cent. Yet the minister and his family must dress as well as if he were getting what he ought to get. I believe it is not only advisable, but sometimes an absolute necessity to supplement the salary.

The West is often essentially a missionary field. The minister is called upon to endure much to plant the gospel that would not be necessary under other conditions. The verse, "The workman is worthy of his hire," is often quoted, but it must be remembered that we are not working for the gold, but for "souls" and for "eternal life." The gold simply pays expenses. Several times I would have had to vacate the field, had I refused to supplement my salary. I knew one man who received but $150 to support himself, wife, and two children for the year, and from that amount paid $4 a month house rent. His memory is revered in that place, he left no unpaid bills, but he had to leave the ministry soon after that. So it is in many places. It is either, drop the work, let it be disgraced, or supplement the salary.

Before entering the ministry I was a photographer. My average income was about $100 a month. I kept my view camera, and when on several occasions I received only $10 a month I got to work with the camera. The most worry I had then was how to do only such work as was necessary and not to hinder the work of the ministry more than possible. The camera has brought me in as much as $150 during the year without appreciably hindering the church work. In fact, it actually helped in some ways by giving me access to people and homes that were almost barred before. They viewed me in a different and more favorable light, and many is the word I

got to speak for my Master while taking pictures.

I secured a second hand printing press and outfit cheap and printed my own stationery, and what printing I needed for church work. I also issued a "Weekly Reminder." Quite a number wished printing done and I took in last year about $50 from that source. The outfit will cost from $75 to $100, but is a very good way to supplement salary as it takes but little practice. The great drawback with it is that a man is liable to tinker with it and lose much valuable time.

My wife takes care of the chickens, we usually have about 25 hens. I look with great favor upon them as they have helped in many a good meal, and have furnished us a good meal at times when it would have been slim otherwise. We figure that a hen brings us in about $1.00 a year, though often it was more than that amount.

A. J. Smith, Bradbury, Ill.

I have been in the regular work of the ministry for more than twenty years, and most of that time on what many would call a small salary. I have had a numerous family, most of whom are now grown, and all religious. From my experience, I think the best ways for a preacher with a small salary to supplement it, are:

First, he should be a man so fully consecrated to God that he would have implicit confidence in God's promises, such as Jno. 15:7 and 1 Tim. 4:8, also 1 Tim. 6:6-10.

Next he should have such a love for souls that he would seek them everywhere; like the man seeking "goodly pearls." The pastor who does this will often be rewarded from unexpected sources which will astonish his most sanguine hopes.

Last, when located so he can, he could keep from one to two hundred hens and have them so well cared for that some of the family can look after them when he is absent; or from one to five acres of small fruit, according to the help the family could give.

One of more literary tastes, with no demand for out door work, can publish a pamphlet, or small book on some good subject as "Home Government," or "How to Win Souls," and by wise management secure a good circulation, and thus do good, and supplement his finances.

Bedford Lee Harris, Pastor M. E. Church, South Crawfordsville, Ark.

Out of an exeprience of 16 years I have tested all kinds of experiments that offered legitimate benefit, but in any effort yet made I have found some hurt to the cause of the Christ. The cultivation of a small crop of some kind is least hurtful, if all your flock belong to the rural sections, but puts a gulf between you and your village members.

Horse trading for the preacher, who knows and loves horses, is a good way to supplement the salary; but the "David Harum" complications are liable to be insinuated. The honest horseman, however, who knows the good, poor and badly abused horse and who will buy him, and give him proper love and attention, will do a good religious act in getting the horse out of the bad hands and putting him in better quarters, and besides get good pay for his humane efforts. Let the preacher who is not afraid to feed and love a horse, try it on some poor young frame that is cuffed about until he is half dead. You can see the dollars grow on him almost daily. And others will soon see as you do.

Still another field is that of an agent for books, monuments or insurance. Personally I have found my greatest profit in sick, accident and life insurance, but this bores the people and raises a dust in the field of competition with other agents, and among the friends of some, and at last unsatisfied clients are found on your track.

School teaching affords a door of help, but finally closes the door of your church, so that the teacher and preacher don't exist long in the same man.

A. A. Bennett, Jefferson, Maine.

Five years ago I came from a city pastorate, on account of poor health, to a church in a farming community, with $500 salary and no parsonage. I first rented a place, then bought a vacant farm of moderate size, paying for it by a legacy and a small sum borrowed.

The ground is poor, but it cuts hay enough for two horses and a cow. We have no rent to pay, all the fuel we want, and fruit, potatoes, vegetables and berries, at small outlay for assisting labor. We have our milk and butter, the hens pay for themselves and furnish us with eggs and meat. We seldom have much to sell except eggs, so we do not come into competition with the parishioners in the market, but we supply many of our own wants and thus greatly reduce the outgo for living expenses.

My people do not object to this way of living. Most of them approve of it, because they like to see a man thrifty. Several of my predecessors here have lived this way. I do all the needed pastoral work, make over 300 calls a year, and put in my farming work between times.

We are making a good living, with many luxuries we never had before. My wife and I agree that we are having the best time of our life.

The best way, in my estimation, is to rent or buy or borrow a piece of land. Some farmers will give the pastor the use of half an acre, and often will plough it for him. Raise what you can use in the family and stop some of the outgo of money.

J. A. Adair, Homer, Mich.

The experience narrated is not my own, but that of a brother minister.

Brother A has a country parish. His salary is supposed to be $700.00. It, however, often falls short of that amount. He has seven children. Some years ago he felt the necessity of adding to his income. He bought two Jersey cows and began on a small scale the work of the dairy. His herd increased until he now has seven cows. These seven cows net him $300.00 each year in the production of butter. The value of their calves is often $200.00 each year. He is thus able to educate his children and lay aside something for the future. The work compels the minister to remain closely at home. However, he has ample time for his pastoral work and for pulpit preparation. The plan is easily worked in every country parish.

WILLIE W. BLOSSOM, RISILEYS, N. Y.

Having been appointed to a charge where the membership was unable to pay a large salary, I began to think of some way to make ends meet, with injuring the cause of Christ. I came to the conclusion that the best way would be to choose something whereby I could get into the homes, and while at work talk to them about the salvation of their souls.

The first thing that opened on this line was some paper hanging for a neighbor, who never attended church anywhere.

I started out and bought me a pair of paper shears, a rule, a chalk line and chalk, a paste brush, a smoothing brush and pasting board, which cost me about $4.00. With these I went forth asking the Lord to help me to do good work and do my duty as a minister of the gospel. So well did I succeed that when the room was done the lady persuaded her husband to get paper and have the whole house papered.

This was a good advertisement for me and in a few weeks I had enough work offered me to keep two men busy all of the time, but I only took what I could manage and not neglect the church work.

As a result many came to hear the preacher who was not afraid to work. I cleared over $100, and only eternity will reveal the good done.

FRANK BLAIR, PASTOR FIRST BAPTIST CHURCH, BOYNE CITY, MICH.

I have been pastor of this church for three years, my first pastorate. When I took up the work there were 20 members, all working people, who could not pay a very large salary. It necessitated my doing something if I would live and be honest. Having been a lumberman in my earlier life, I took up the trade of lumber inspector for which service I received $5.00 per day. Besides giving me a fair income it gives me physical exercise, which better prepares me for my work. That the church has not suffered is attested by the fact that it has increased in membership from 20 to 118. Being one of the working people has its influence; being honest has a greater influence. I do not feel better than Paul, who worked with his *hands*. I believe it should be the duty of every minister who receives the small salary to learn some trade or profession whereby he can supplement his meager salary and furnish means of support when out of a pastorate.

S. W. EMORY, PASTOR OF THE METHODIST CHURCH, VERSAILLES, MO.

The best and surest way for a preacher to increase his income is to follow implicitly the suggestion contained in the sentence quoted below: "Study books" (not magazines nor novels) "in the morning, and work doorknobs in the afternoon."—Dr. T. L. Cuyler.

His books will stimulate his intellect and confirm his faith. Association with his people and strangers will increase his love for and joy in his work. His church will honor him as their preacher and love him as their elder brother, and after a few months he will be so helpful as to be indispensable.

Next to this I would recommend a saw and a woodpile in winter and a garden in summer.

I. W. KNOTT, AOLA, ILL.

After an experience of 40 years in the ministry the writer makes the following observations in reply to the request of The Expositor touching the inadequacy of minister's salaries.

One of the sources of *waste* in the salaries of many ministers, especially in missionary fields or in churches barely self-sustaining, comes in the way of moving. Not only moving from one field to another but living in rented houses, sometimes moving two or three times in a year.

In the class of churches above referred to many causes of moving will occur for which the minister is not to blame and which he cannot prevent. Some churches seem to get into the habit of periodically wanting a new man. If it were possible to enforce a rule that would require churches to pay 50 per cent of the minister's moving expenses, may be there would soon be 50 per cent less moving. Statistics show that a majority of ministers in the west move from one church to another in from one to three years. Suppose a minister receives $600 salary. The cost of moving, fares, freight, loss of time and salary, damage to furniture and goods, may be safely put at $100. If he moves at the beginning of the first year and at the end of the second he wastes $100 a year in moving; and not one church in ten ever thinks of giving him a nickel on his expenses.

The following experiences were sent in answer to the suggestion that the losing side be given also.—ED.

Wings Out Of Use

A famous Brooklyn clergyman was once addressing a Sunday school on the lesson of the day, which happened to be "Jacob's Ladder." He got along swimmingly until a little urchin in one of the back seats squeaked out, "Why did the angels have to have a ladder when they had wings?" After the inevitable laugh had subsided, the clergyman said, "Well, that is a fair question: who can answer it?" There was a pause, and then up went a pudgy fist. "Well, my little man," asked the clergyman, "Why was it?" "I guess mebbe they was a-moultin," was the astonishing reply, and the address was concluded right there.—*N. Y. Tribune.*

Liberal-Minded Ministers

In a certain Western town the members of the various religious sects were very tolerant toward each other. The clergymen in particular were very friendly. On the occasion of the Jewish rabbi's silver wedding he invited the Protestant clergyman and also the Catholic priest. While the reverend clergymen were enjoying the good cheer set before them, the Catholic priest said to the rabbi, "I know that you are a very liberal-minded gentleman, but could you bring yourself to eat pork?" "Certainly I could relish some ham, at least on one occasion." "And that would be?" "At the marriage dinner of your reverence."—*Texas Siftings.*

How to Describe a Picture

Take, for instance, one of the most perfect poems or pictures (I use the words as synonymous) which modern times have seen—the "Old Shepherd's Chief-mourner." Here the exquisite execution of the glossy and crisp hair of the dog, the bright sharp touching of the green bough beside it, the clear painting of the wood of the coffin and the folds of the blanket, are language—lauguage clear and expressive in the highest degree. But the close pressure of the dog's breast against the wood, the convulsive clinging of the paws, which has dragged the blanket off the trestle, the total powerlessness of the head laid, close and motionless, upon its folds, the fixed and tearful fall of the eye in its utter hopelessness, the rigidity of repose which marks that there has been no motion nor change in the trance of agony since the last blow was struck on the coffin-lid, the quietness and gloom of the chamber, the spectacles marking the place where the Bible was last closed, indicating how lonely has been the life—how unwatched the departure of him who is now laid solitary in his sleep;—these are all thoughts—thoughts by which the picture is separated at once from hundreds of equal merit, as far as mere painting goes, by which it ranks as a work of high art, and stamps its author, not as the neat imitator of the texture of a skin, or the fold of a drapery, but as the Man of Mind.—*Ruskin.*

The Virgin Birth

The coming of Dr. Orr of Scotland, under the auspices of the Bible School of New York City, to deliver a series of lectures on "The Study of the Doctrine of the Virgin Birth of Jesus Christ, Our Lord," will prove an event in church history. These lectures are to be delivered in the Fifth Avenue Presbyterian Church early in April.

Dr. W. W. White, President of the Bible School of New York City, has prepared sixty questions covering every phase of doctrine concerning this subject. He has assigned these questions to the world authorities. Some twenty of the most distinguished scholars of Great Britain, France, Germany, Holland and the United States have already agreed to write upon the topics assigned, and many of them have filed their manuscripts with Dr. White. The Jew, the Catholic, and the Protestant will all be represented in this discussion. After the lectures are delivered by Dr. Orr, Charles Scribner's Sons will publish the entire discussion for this country, and it will at the same time be published in England. The sixty questions which Dr. White has arranged are regarded as the most exhaustive questions on this subject ever presented. Surely the Christian world will await with very deep interest the great discussion of this living question of the day.

ILLUSTRATIVE DEPARTMENT

The Second Book of Acts

The following incident is from the pen of Rev. W. M. Young, of Kengtung, Burma, missionary of the American Baptists. It was published in a little folder by the American Baptist Missionary Union. These facts illustrate that the first book of Acts in Scripture is but an example of what God has been doing in all the course of the Christian Dispensation. Let us tell men of the modern Pauls and Peters.

EXTRAORDINARY TRADITIONS. (570)

Isa. 40:3.

The day we received the first Muhso for baptism, two teachers of this tribe from China, together with about sixty followers, came to the compound. They said: "We have been traveling for fourteen years, preaching to the Muhsos to turn from all evil and follow after righteousness, because the true God is coming soon." They said they had been searching for the true God for years, and had just found him. Five days later another Muhso teacher came with a large following, and the first two men came back also. The interest was most profound. The people seemed intensely in earnest and every one professed to believe fully the message that we gave them. They then told us the Muhso traditions. They are very similar to the Karen traditions, and in some respects they are even clearer. Their account of the creation, the fall and the flood, corresponds very closely with the Biblical account; and their teaching against evil-doing corresponds with remarkable accuracy to the Ten Commandments of the Mosaic law. They give more precepts, but the teaching is almost identical; they say God once dwelt among men, that he has gone away, but that he is coming again, and those who refuse to receive his truth will be cast into hell, Ma Na Hok, when he comes. The belief seems well-nigh universal among them that the foreigner would bring them the knowledge of the true God, and there is an intense longing on the part of many for such a revelation.

About six years ago they began to build small chapels in which they met on new and full moons to worship, and these are now found in hundreds of towns. The Muhsos had certain paper offerings and paper streamers, offerings of popped rice, the burning of tapers, etc., which they said indicated two things: that they implored the protection of God, and also expressed the longing of their hearts for a knowledge of the true God. They said the foreigner would soon come to teach them. They also wore cotton cords about their wrists and in some cases about the neck. These were first: a pledge that they would not forsake the Muhso customs of belief in one God, or drink liquor, or follow after any evil; and second: the cords expressed the longing that the foreigner would come and teach them the knowledge of the true God, and then he would cut them from their wrists. When I visited the first villages where they had the chapels, they voluntarily carried all the offerings out, saying: "We have now found the true God and have no further need of these." The Muhso teacher came to me in the presence of all the people of the village and said: "We have now found the true God; you cut these cords from my wrists." I did so, and every person in the village came and I cut all their cords. That meant a complete break from the past customs, and a full and complete acceptance of the new teaching. They accepted every Christian precept that I presented to them; and then, after a unanimous vote, we held a formal service dedicating the chapel to the Lord. Since then I have cut the cords from the wrists of hundreds of people.

I find it to be quite common for teachers or traveling evangelists to go among the people, pleading with them to give up drink and all wickedness, and to follow righteousness, and these teachers have had a wonderful influence. The three leaders among the Muhsos mentioned above have come to us and been baptized, and they will be a great help in reaching others. The news that they had found the true God spread rapidly. They have brought in many people on bazar days, and all professed at once to accept our teaching. The villages so far visited have accepted Christ almost to a man, and people are coming in from six to ten days' journey, and all with the same intense interest. We baptized 110 last week, while hundreds more are professing faith. It now looks as though there would be a tribal movement of the Muhsos and Kwes to Christianitv. I have sent thirteen men out to canvass the state, two of whom will go over into China.

E. H. MacEwen, Hyattsville, Md.

THE FORERUNNER. (571)

John 1:23.

A marvelous story of the leading hand of God in preparation for the preaching of the gospel is told in *The Missionary Review of the World* by the Rev. C. W. Briggs, a Baptist Missionary.

He says: The peasants of Panay, Philippines, were prepared for the coming of Protestanism long before a Protestant missionary came to them. Here as in Christ's day, it was in the fullness of time that the evangel was preached. The despotic power exercised by the friars had for decades been breeding a spirit of rebellion.

The peasants identified their oppressors and their priests with the Roman Catholic faith. Thus they had broken with Romanism and were in a Protestant attitude waiting for leaders.

Padre Juan was a Roman Catholic priest of southern Luzon, who came to Panay some forty years ago, sent by the friars. But the friars soon heard disturbing rumors about Padre Juan, to the effect that he was stirring up sedition and teaching false doctrines. He was captured and sent to the penal station in Paragua island, where he died of fever. This is the friars' version. But the peasants say that Padre Juan came to them as a leader sent from God; that he brought with him a Bible which he read and taught to them, and

that he told them Christ was their only Savior, and that images and saints and masses were idolatrous and wicked. He loved the peasants and they loved him in return, and the whole barrio and mountain region believed in him. Then, strangest of all, he told them that some day true teachers would come to them, white men, but different from the friars, and that they would know the true teachers because they would bring the Bible—God's own Word—to all the people! Then Padre Juan was captured, and all the peasants were the more mercilessly punished by the friar government, because they persisted in believing in his teaching. They endured all and looked forward to the fulfilling of their hope for true teachers. These things happened thirty or forty years ago.

When the first missionaries began to preach in the Jaro market, the great central gathering place for the barrio peasants, the people came in small numbers to hear the new white teacher, and noted that he used the Book which he told them to be God's word. They went back to their barrios and told what they had seen. Some of the older people remembered Padre Juan and recalled his prediction. Others came down to hear again the new teachers and to make inquiry. The conviction became general that the true teachers had finally arrived, and from that time the Protestant services were thronged by earnest peasants. The missionaries knew nothing of these traditions at that time, and marveled at these multitudes in a Roman Catholic country, who came saying that they believed God's word and wished to have it explained to them by the new teachers.

Before our work had been prosecuted nine months in the Jaro market, a great petition signed by more than thirteen thousand names was brought to the missionaries, the petition stating that all the undersigned were Protestants, wished to be evangelized and organized and protected as Protestants. This list, at first looked upon with caution lest it be but the fruitage of a moment of excitement on the part of the peasant people not knowing what they were asking for, was found to be as genuine as such a document could possibly be. The list is now in America at the Baptist Mission Rooms, in Tremont Temple, Boston.

Thus it was that the barrio peasants were prepared for the Gospel. Padre Juan's name is as nearly buried in oblivion as his friar enemies could succeed in burying it. We can only guess at who he really was, and where he got his Bible and his knowledge of the Gospel. But during the thirty or forty years since his capture, a whole generation has passed and another has taken its place. Only the traditions of Padre Juan and of his message remain, but these are often confusing and adulterated. A great multitude of peasants are ready for the Gospel, due to their strange history and the remarkable way in which God led them long ago. But centuries of darkness and error, of hungering and reaching out for the light, but meanwhile of wandering in the darkness, have left their blight upon the people. Generations must pass before the barrio country can become thoroughly Christian, grounded in the truth that Christ left us to teach. Schools, hospitals, living examples of Christianity, and generations of faithful teaching line upon line and precept upon precept must follow, before the end for which we work can possibly be realized. But on no mission field is there brighter promise of the relatively speedy triumph of the Gospel than is met with today in the great barrio country in central and northern Panay.

Illustrations From Daily Life

ADAM REOCH, NEW YORK.

SIN FINDS US OUT. (572)

Num. 32:23.

A young man just graduated from a technical college, attracted by the high wages, accepted a position in the tunnel now being constructed under the East River. One Sunday morning he arose with symptoms of illness. These increased until he was in an agony of pain, despite all that hot water bags and heavy doses of morphine could accomplish; he was finally taken in an automobile to the tunnel and put into the condensed air chamber. The workers in compressed air get it into their marrow and when they little expect it these fearful pains begin, sometimes ending in death. So is it with sin. We go with fancied immunity, tempted by swelling promises, only to find that our "sin is sure to find us out."

RENEWED IN MIND. (573)

Eph. 4:23, 24.

A crowd of 200 people gathered in Broad St., New York, one day to see a clumsy truck horse trying to dance. A hand organ was playing a tune and the old instincts of circus training came back, after many years. The spell had not ceased to exert its power. Such also is the spell of evil and also of good. We may break with old ways and habits, but eradication comes only at death. The power of the grace of God is the only force that can renew our minds.

LOVE NOT THE WORLD. (574)

2 Tim. 4:10.

The other day in Brooklyn, a coal merchant while looking over his stock, fell from the platform into a bin of fine coal. Realizing the nature of such coal, which acts very much like quicksand, he shouted for help. Before those who heard him could come to his rescue he had disappeared from sight. A quickwitted man went down and opened the chute below, allowing the coal to pour out of the huge bin. It was not until the greater part of the coal had been drawn off that the unfortunate man, now unconscious, was brought to the door. He barely escaped with his life. How many business men who affect to stand master of their business, are like this man, almost spiritually asphyxiated by being submerged in the cares of this world!

MAKING PILLARS FOR HEAVEN (575)

Zech. 4:10 and Rev. 3:12.

During the shop campaign in New York city, some of the preachers were preached to by the things they saw. Two preachers de-

tailed to a shop they knew nothing about, found out in the dump heaps with the most desolate surroundings a place where exquisite marbles are sculptured. Costly white columns worth a great deal, redeemed the desolation and suggested God's choice of a poor miserable world like this, as the "plant" which produces "pillars for the temple of my God."

THE THING THAT CUTS. (576)
Is. 41:15.

Huge slabs of marble, six feet thick are sawn asunder. The saw consists of a large disc 8 feet in diameter; and every five inches on the circumference a black diamond is fixed. A business firm keeps the saw supplied with these diamonds at a charge of three dollars a day. It is the insignificant diamond, all on the saw not weighing over an ounce, which does the work. All through life it is the diamond quality which cuts. Faith, courage, the Holy Spirit—lacking these we are baffled—possessing these we can cut squarely through the largest tasks.

THE FATHER'S PITY INTERPRETED.
Ps. 103:13. (577)

The Presbyterian Brotherhood was in session in a church to be followed by a social with refreshments, the latter spread in the basement dining room. A noise was heard from the room below. An investigation was made, discovering that intruders were helping themselves to the refreshments. Two of the men volunteered a search for the uninvited guests. Just then the electric lights went off. Candles were hastily secured, and the volunteers, each with candle in hand, began search. One of the intruders escaped in the darkness, while the other was traced in his flight from the dining-room into the kitchen, through a passageway into a coal bin, from these through the ash room into the furnace apartment, where finally one of the searchers found a lad with shoes and clothes and hands and face begrimed with ashes and coal dust, crouched down in an obscure corner, his hat pulled over his face. The boy was the man's own son. A moment of silence ensued. There was no upbraiding, not a cross word was spoken. The father said, with trembling voice, "My son, my son," and clasped him in his arms. The pity of the Heavenly Father on finding his fleeing children cannot be more signally illustrated, nor his willingness to receive them unto himself. "Like as a father pitieth his children, so the Lord pitieth them that fear him."

Clippings From My Scrap Book

ERNEST H. MACEWEN. Hyattsville, Md.

UNWORTHY OF GOD. (578)
1 Thess. 2:12.

The Roman censors refused to let the debauched son of Africanus wear a ring on which his father's likeness was engraven, alleging "that *he who was so unlike the father's person was unworthy to wear the father's picture.*" Thus God will never grant any to enjoy the love of Christ in heaven who are destitute of the likeness of Christ on earth.—*Secker.*

THE POWER OF THE CROSS. (579)
1 Cor. 15:57.

There is an affecting passage in Roman history, which records the death of Manlius. At night, and on the Capitol, fighting hand to hand, had he repelled the Gauls and saved the city when all seemed lost. Afterward he was accused, but the Capitol towered in sight of the Forum where he was tried, and, as he was about to be condemned, he stretched out his hands and pointed, weeping, to that arena of his triumph. At this the people burst into tears, and the judges could not pronounce sentence. Again the trial proceeded, but was again defeated; nor could he be convicted till they had removed him to a low spot, from which the Capitol was invisible.

What the Capitol was to Manlius the Cross of Christ is to the Christian. While that is in view, while the sacred face of the Redeemer, swollen with tears and stripes, is in view, in vain may Satan accuse us. Calvary is the scene of our triumph.

HE GAVE HIS LIFE. (580)
Jno. 15:13; Rom. 5:8.

General Averill, who commanded the U. S. Army in Arizona, told this striking story.

While he was there an Indian slew a white man, and then made his escape to the woods. It was deemed necessary to make example of the murderer, in order to save other lives. Orders came from Washington to demand the murderer from his tribe, and to inform them that unless he was delivered on a certain day war would be made on the whole tribe. The Indian chiefs with their followers hunted for the murderer for several days, but failed to find him. They held a council, and sent a deputation to the commander of the United States troops, saying they could not discover the fugitive, but would continue the search, and would deliver him as soon as he could be found. But the commander said his orders were imperative, and that unless the man was brought in, dead or alive, he should commence war on the day named. Another fruitless search was made. and another council was held, when one of the warriors said, "We cannot find this man, and they will make war upon our tribe; our women and children will be killed; *take me and shoot me,* and lay my body down before the officers." And, after awhile, this was done. The warrior was shot, and his body was laid at the feet of the officers.

The noble act of this Indian in dying to save his people reminds us of the atonement of Christ; but it has this difference—that while the Indian died for his friends, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8).

OVERCOMING EVIL. (581)
Prov. 1:10.

A man who had been very intemperate was converted, and some months after he met one of his former companions. He was overjoyed to see him, and asked him to go with him to a neighboring bar-room. But the young man refused, saying:—

"I have a Friend with me."
"I don't see any one with you."
"You can't see Him, but he is here."
"Bring him in with you."
"No; He never goes into bar-rooms."
"Then let him wait outside."
"No, no," was the final answer. "My friend is Jesus Christ, and if I go in with you HE'LL NOT WAIT."

Noble answer was this. And, like his Lord, he was delivered by it from the power of evil.

Remember, this best Friend "will not wait" outside places of sin.

OUR HOPE. (582)

Heb. 6:19.

The *Anchorious,* as he was called, used to take the ship's anchor and carry it into the harbor, before the tide was high enough for the vessel itself to enter. Christ has entered into port and holds fast to his Church, till the time shall come for bringing them in also. If we can feel the drawing of the cable, then have we confidence that our hope is secure.

In the deepening twilight of a summer evening a pastor called at the residence of one of his parishioners, and found seated in the door-way a little boy with both hands extended upward, holding a line.

"What are you doing here, my little friend?" inquired the minister.

"Flying my kite, sir," was the prompt reply.

"Flying your kite!" exclaimed the pastor. "I can see no kite; you can see none."

"I know it is, sir"; responded the lad. "I can not see it, but I *know* it is there, for I *feel it pull.*"

If our affections are set on things above, we shall have a sense of it which can not be mistaken.

IN CHRIST. (583

Col. 3:1, 2.

Here is a leaden pipe concealed under the plaster, stretching perpendicularly from the bottom to the top of the house. What is the use of it? It is placed there as a channel through which water for the supply of the family may flow up to a cistern on the roof. "Water flow up? Don't mock us. That would be contrary to its nature. Water flows down, not up. How should it change its nature when it gets into a pipe?" Place your ear to the wall and listen. What do you hear? "I hear water rushing." In what direction? "Upward." Precisely. Water left to itself outside of the pipe flows down; but water left to itself inside flows up. "Why?" Because there it is pressed by the water that flows from the fountain on the mountain's side. It is the weight of water flowing down that forces the water to flow up.

It is thus that "living sacrifices, holy and acceptable," ascend from a human life to God when that life is in Christ. When a human soul is within the well-ordered covenant, it is constrained, by the pressure of divine mercy flowing through Christ, to rise in responsive love.—Dr. Arnot.

GOD—AND ALL IS WELL. (584)

Mark 9:22.

Some naturalists desired to obtain the wild flowers that grew on the side of a dangerous gorge in the Scotch Highlands. They offered a boy a large sum to descend by a rope and get them. He looked at the money, and then at the danger, and replied, "I will go down if father may hold the rope." It is the question who holds the rope, who guides the affairs of providence, who is behind the promises, that determines whether we can trust or not.

THE POWER OF LOVE. (585)

1 Cor. 13:5.

A traveler in Burmah, after fording a certain river, found his body covered all over by a smarm of small leeches, busily sucking his blood. His first impulse was to tear the tormentors from his flesh, but his servant warned him that to pull them off by mechanical violence would expose his life to danger. They must not be torn off, lest portions remain in the wounds and become a poison; they must drop off spontaneously, and so they will be harmless. The native forthwith prepared a bath for his master, by the decoction of some herbs, and directed him to lie down in it. As soon as he had bathed in the balsam, the leeches dropped off. Each unforgiven injury rankling in the heart is like a leech sucking the life-blood. Mere human determination to have done with it will not cast the evil away. You must bathe your whole being in God's pardoning mercy, and these venomous creatures will instantly let go their hold.—Arnot.

ONE THING. (586)

Phil. 3:13.

Inscribed upon an arrow, found on an ancient battle-field, was the significant motto: "To Philip's Eye!" Though that arrow, aimed at the eye of the enemies' chief, may have missed its destination, the inscription it bore revealed a trait of the archer's character worthy of all praise and imitation by those engaged in nobler and holier contests. Singleness of purpose and definiteness of aim, were the ideas expressed by this soldier's motto.

DYED IN THE WOOL. (587)

Jer. 13:23.

Jeremiah was right. We cannot change the skin, nor can we change the life. Experiments have shown that the color of a person is deeper than the skin.

In treating a negro it was found necessary to replace portions of his skin with pieces taken from two white persons. These pieces darkened and at length became as black as the negro's skin. The experimenters then transferred pieces of a black skin to the body of a white subject, and these pieces gradually became as white as the rest of the skin of the patient. It took some weeks to perfect this change of color. The negro's color is therefore internal.

ENOUGH IN GOD. (588)

John 1:16.

The philosophic Hamerton tells us the story of a woman who worked in a cotton factory

the deep sea has been attempted. The work was undertaken at first, not with the intention of making discoveries of what the sea contained, but to ascertain correct soundings for marine cables. Dredging for purely scientific purposes followed as a natural result. Most of this work, however, has been done since 1870. Thus we have come to know the relative depths of the bottom of the ocean in various parts of the globe, depths of a channels, nature of the sea-bottom, intermediate temperatures, currents, and fauna. There are forms of life existing in the intermediate depths which never mingle with forms existing above or below them. It often happens when the deeper sea-life is brought to the surface that it will burst from the expansion of air within its cavities and interior tissues. These deep sea forms live with little or no light, for sun-light does not penetrate below 200 fathoms. The rest of the sea is absolutely dark, illuminated only where phosphorescent creatures are present. So also, it is very cold in the depths of the sea, warmth not being able to penetrate below the depth penetrated by light. Storms never effect the deep sea, a perfect calm being preserved all the time. The pressure is enormous at the lower depths, being one ton to the square inch for every 1,000 fathoms. At the deepest point therefore, the pressure would be about six tons. No deep-sea creatures can ever be brought to the surface alive. They die as they are dragged upward into the zones for which they are not constructed. Since there is no light at the sea bottom, there is no growth of any kind there, and living creatures are dependent on creatures like themselves for food.

How wonderful is creation in all its forms! Reverence for God in all his works is here illustrated.

ORDERS AND DECORATIONS OF HONOR. (594)

"But God forbid that I should glory, save in the Cross of our Lord Jesus Christ." Gal. 6: 14.

We refer to monastic orders, orders of chivalry, and orders of merit. Monastic orders were the earliest, and existed at the remotest times in the history of the church. The principal orders were those of St. Francis, St. Augustine, and of St. Benedict. Orders of Knighthood were more modern. The earliest is legendary as the Order of the Knights of the Holy Grail in the fifth century, later, the Order of the Genette. Charles the Great, King Arthur, and other famous rulers of the earlier centuries, founded orders of importance. In the middle ages there were many orders of all character.

The list of Royal Orders that have sprung up in the course of the development of nations is altogether too voluminous to give here, but there is no nation under the sun that has not an order of some kind, although in this country there is only one, the Order of the Cincinnati. But there is an Order that belongs to no nation exclusively, nor to any people alone. It is conferred upon those who of all ranks and degrees of life, love our Lord King, and who are enlisted in the service of the Divine Master,—the Order of the Cross of Calvary. Paul prized it above all earthly distinctions, and would not glory in any other though he was a citizen of Rome, the proudest nation of earth. It is not necessary to bear this Cross as a badge, as other decorations are worn. The distinctive feature of membership in this Order is that its sign and symbol are preferably carried in the heart. It is a distinction that will never become old nor tarnish. It blazes everywhere, in the humblest dwelling and in the most sumptuous palace. All glory to the Cross of Calvary whereon died the Heaven and Earth!

THE WORK ON THE WHEELS. (595)

"Then I went down to the potter's house, and behold, he wrought a work on the wheels." Jer. 18: 3.

There is no more apt illustration of the development of Christian character and its adornment with the Christian graces, than the work of the potter, ancient or modern.

Potter's clay is any fine-grained plastic clay which can be used to make pottery. The finest clay comes from England, though the commoner grades are abundant in this country. It is worth all the way from a few cents to ten or twelve dollars per ton. There are six grades,—Kaolin, or China clay, used in the manufacture of china; Ball clay, used as an ingredient with white earthenware and porcelain bodies, being very elastic; Earthenware clay, suited for a common earthenware; Stoneware clay, which is very dense and impervious to water; Yellow ware clay, a semi-refractory clay used for the making of yellow-ware; and Retort clay, a dense, burning fire-clay, used in the making of stoneware.

It was in the manufacture of the circular forms of pottery that the potter's wheel of early times was employed. It is a revolving, horizontal disk on which the lump of clay is thrown and made to assume its circular form by revolution. The disk is revolved by a foot-treadle, and is turned through a few degrees of the circle, or more rapidly though the whole circle as may be necessary. Into the whirling mass of clay the potter thrusts his thumbs, and by drawing them in certain directions he is able to make the form desired. He smoothes the inside of the vessel by the use of wet sponge, and the outside he treats for the same purpose with a piece of leather, the vessel, meanwhile, being kept in motion on the wheel. He then cuts the clay loose from the wheel by means of a wire and places it on a board to dry. When it is dried the vessel is put into a lathe, in the modern method of to-day, and worked like wood. For the making of deep dishes, vases, and the like, other appliances are used known as the "jigger" and the "jollie." The finest ware is made by casting plaster-of-Paris molds and is a delicate operation. The firing or burning of fine ware takes from twenty to fifty hours. Glazing, painting, and gilding require special arrangements.

But under the Divine manipulation, the spiritual vessel of the soul is brought to assume the most beautiful characteristics, and there is no limit to the possibilities of the life

in one of the great manufacturing towns in Lancashire, and who, in an excursion, went for the first time to the coast. When she caught the earliest glimpse of the Irish Sea, the expanse lying out before her eyes, looking like the limitlessness of the ocean in its rush and roll of billows, she exclaimed, as she drew one boundless breath of freshness and glory: "At last, here comes something there is enough of!"

STRONGER THAN DEATH. (589)

Heb. 2:14.

In the early days of pioneer life in Kentucky, a man named Mansfield moved with his wife and little girl into that country. One day a drunken Indian came to his house and demanded "fire-water." The man refused to give it, and the Indian attempted to search the cabin. A fight followed, and the Indian was knocked down and bound till he recovered from his drunkenness. He then disappeared in the forest. Mansfield, knowing the revengeful nature of the Indian, did not venture for weeks far from the house; but one day, attracted by the barking of the dog, he went down to the river's bank. Hardly had he reached it before his wife's screams fell upon his ear. Running back to the house he saw the same Indian rushing to the forests with his little girl grasped in his arms. Falling on his knees, he aimed his rifle; but the terrible chance of killing his child so unnerved his arm that the bullet sped wide of the mark. Just then a voice said to him, "Shall I save your child?" Not waiting for an answer, the stranger lifted his long rifle. For a second swaying it, he ran his eye down the barrel. A quick report, a little cloud of smoke, and the Indian, throwing the child far from him, with a wild death-cry fell to the ground, dead. "Tell us your name," cried the parents; and with a smile of kindness passing over his serious face he answered, "Boone," and disappeared.

When death is clutching our children in his embrace, let us rejoice that the Destroyer of death is mightier than he.

DECISION. (590)

Dr. Adam Clarke, the commentator, was well known as an early riser. A young preacher regretted his inability to follow the Doctor's example, and was anxious to know the secret of his success. "Do you pray about it?" inquired the youth. "No," was the reply, "I get up."—W. L. Watkinson.

Illustrations from Recent Science and Invention

REV. GEORGE VALENTINE REICHEL, PH. D.

THE LANGUAGE OF THE CRYSTAL SEA. (591)

"And I saw—them—stand on the sea of glass—and they sing the song of Moses—and—of the Lamb." Rev. 15:2, 3.

The song on the sea of glass, as heard by John in his vision, was, no doubt, sung in one language—the language of Heaven, although the singers were of all nations under the sun. This is a most interesting fact of revelation to us who are divided by so many languages and dialects on this earth.

Man has made many attempts to secure the employment by the nations of the earth of one universal language. Wilkins in 1668, then Johann Martin Schleyer in 1879, published the famous "Volapuk." But these have met with failure. The nearest method among the nations, of communication by a universal medium, is that of the International Signal Code, which, however, can hardly be called a language. Still, it affords a good example of a universal method of speech, so to speak, and possesses many points of interest. There are day-signals, night signals, and day-and-night signals. These comprise set combinations of flags or shapes, and all moving or waving combinations of these. So there are triangles, squares and balls. At night light is employed, in the form of torches, rockets and lamps. There are also sound signals, and signals by wireless telegraph, and by flash-light.

But all this is done under great difficulty, and often is not possible at all. In the use of the common speech of Heaven for the redeemed there will be no such difficulty. We will, therefore be able to hold converse with all those whom Christ has redeemed. It will, however, be a language that can be spoken by lovers of God only.

SWALLOWS. (592)

"Yea,—the swallow hath found a nest for herself, where she may lay her young, even thine altars, I Lord of Hosts." Psa. 84:3.

These familiar birds, famous for their great swiftness of flight and wonderful endurance while on the wing, teach the lesson of home-love, since they will return year after year to the same nest. So the swallow whose nest is on God's altar. She never leaves it, remains faithful to it. So, she is an example of what the true worshiper should be.

It teaches also, a lesson of great gentleness. It will never quarrel. This should be a characteristic of the nature of him who dwells under the constant shadow of the Almighty.

In the Scriptures, the word swallow typifies great swiftness, and in that sense, liberty. But the association of the swallow with the Temple, of the Bible, has made it chiefly an example of love for the House of God, whose altars it loves to dwell near. Fidelity to the Church! That is the important lesson to the present age. Christ first, that was the motive of those of whom we read in the Acts that "they continued daily, with one accord, in the Temple."

WONDERS OF THE DEEP SEA. (593).

"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep." Psa. 107:23, 24.

The wonders of the Creator, to the ordinary observer, as found in the depths of ocean, are altogether unknown. It is only through comparatively recent years that the exploration of

when God undertakes the task of developing it to perfection. It is necessary, however, that the soul shall be willing to submit to what God does. In trusting his touch of wisdom, the highest perfection assures.

QUARRIED AND MINED BY GRACE. (596)

"——— look unto the rock whence ye are hewn, and to the hole of the pit, whence ye are digged." Isa. 51:1.

The process of quarrying is threefold. By hand-tools, by channeling and wedging, and by explosives. When stone exists in beds, hand tools are used. Such tools are the pick, crowbar, drill, hammer, wedge, plug and feathers. In using explosives, large sections of rock may be split off; the smaller the section desired, the less powerful explosive is employed. Of course in all this work the natural lines of cleavage are carefully observed and taken advantage of wherever possible. In channeling long, narrow channels are cut into the rock.

After the manner of the quarryman God fashions for use the character of his child. By the costly process of the Divine salvation is it brought into use. The believer is taken, like rough material, from the general mass of humanity, and fashioned into the beautiful thing of Grace that God alone can produce. Out of the darkness of a life of spiritual inactivity and sin, the grace of God lifts the soul and transforms it. Thus the meaningless and the unbeautiful are re-interpreted by the grace of the Divine. A new significance to life is revealed, and the splendors of the soul flash forth a vivid promise of the future fadeless radiance when each one, a living stone, has been built into the spiritual "House." Let us therefore, submit to whatever process of the Divine grace God chooses to employ. The end justifies the means when he is the worker, and the compensations for the cruder experiences of our earthly life will be more than made up to us when the Eternal City, in all its glory, stands before us in the light of the celestial dawning which will never know setting forevermore.

Side Lights on the Word

H. E. PARTRIDGE, POMONA, TENN.

EVIL STORIES OF OTHERS. (597)

Prov. 11:13.

When you hear an evil story about your neighbor, do with it as the housewife does with the apples for pies; first pare it, quarter it, cut out the core and use plenty of sugar with the rest. That treatment makes palatable food out of pretty sour apples.

You can sometimes see a large meadow through a very small knot hole.

GOD SHALL SUPPLY ALL YOUR NEED. (598)

Phil. 4:19.

Chicago tapped Lake Michigan for its water supply and that's a great reservoir; but God's gracious spiritual supplies are inexhaustible, and the humblest Christian can draw on him for help sufficient for his need.

PRAYING ALWAYS, WITH ALL PRAYER IN THE SPIRIT. (599)

Eph. 6:18.

Aspire in prayer. Your prayer is not worth much to you if it be not a reaching out for something not yet attained. Men say sometimes. "His prayers are full cream, but his life is skim milk." We all feel that of ourselves perhaps, but never mind, let the prayer be rich enough and the life will grow better.

YOUR ADVERSARY. (600)

1 Peter 5:8.

I have no respect for the devil, whether he come boldly as plain devil hoofed and horned, or whether he wear the toga of the senate, the ermine of the court, the armor of the knight, the cloth of the pulpit, the livery of an angel, or even the beauty of a woman. He will come oftener in attractive guise than in the bold satanic garb. He took a serpent's form for Mother Eve, a religious guise for Cain, persuaded Ahab by a woman, killed Saul with melancholia and Judas by avarice. He is wily and uses our love for ease, power. comfort, money and a thousand other alluring deceptions, but remember

"Satan trembles when he sees
The weakest Saint upon his knees."

And it is equally true that

If he can tempt away from prayer
He'll make the strongest saint despair.

ALL THINGS ARE YOURS. (601)

1 Cor. 3:21.

Then Christians are pretty rich. We have a proprietary interest in everything good. Sing, "My Father is rich in houses and lands," it's just a fact, and "I'm the child of a king." But I'm not the child of a selfish king. His hand is open outward to give, his heart is the heart of love and if we're his children we will not want to corner things for self, but help dispense them. "All things are yours. * And ye are Christ's, and Christ is God's." Look up your inheritance in your Father's will and see how rich you are. "Count your many blessings."

1ST COR. 13 CHAPTER. (602)

We do not wait until the judgment day for our character-testing. We can, if we will, test ourselves. This chapter is a good test. Gift of prophecy? Perhaps. Language and eloquence? Possibly. Mystery, knowledge, faith? Good. But what of love? All these nothing, if love is left out. We might write the equation thus:

Tongues of men plus tongues of angels minus love equals o.

Or gift of prophecy plus gift of knowledge minus love equals o.

Or even understanding plus faith minus love equals nothing.

Several souls enter the test. This one founded colleges, that one had eloquence, another was a great soldier, but that timid one in the back seat loved much. The angels greet the great lover first. There are no figs from thistles, there are no heart throbs of love from envy. It takes love to bear much, to suffer and be kind, to hope and endure and never fail.

1ST COR. 13 CHAPTER. (603.)

Several students of Lake Forest University were out on the ice on Lake Michigan. The ice broke from the shore and became a floating floe. The night came on. One of the number was a young woman. The young men gladly stripped off their overcoats for her. They craved the privilege of freezing if it would save the weakest of their party. Love beareth all things. Mothers know it. Pain is easy but reproach? ingratitude? Yes, all things. If this chapter were used to test church membership, who would be at the head? Not the wise or rich or mighty or even the great in faith necessarily, but the great hearted lovers who envy not, boast not, think no evil, but who bear, believe, hope, endure, and, suffering, grow kind.

Lessons for Memorial Day

A HERO.

Deut. 31:6. (604)

During the Civil War the soldiers at a certain military post, where a quantity of ammunition was stored, had a narrow escape from danger. A great store of powder had been hastily protected from rain by cotton, and, after all danger from rain had passed, a spark set the cotton on fire in some unknown way. All near fled in terror, except a young drummer boy, who climbed up, tore away the burning cotton, and threw it so far that the danger was averted, and precious lives, as well as valuable stores of war, were saved.

The boy's brave deed was not widely commended, nor his courage and calmness proclaimed. He is now a man of business in a great city, but is not known as one of the heroes of the war. It was only by chance that a soldier-comrade told the story to some school children upon a patriotic occasion.

But this unknown, unpraised drummer boy was as much a hero as if thousands had cheered and remembered him. His act was one of bravery and self sacrifice, and the saved lives and property were as precious as if he had been celebrated ever after. None may know how much was accomplished after that day by the soldiers who were saved through his brave act to fight for their country, nor what grief their families were spared.

It is not praise that makes heroism nor a hero, but courage, unselfishness and noble deeds. In life's daily battlefields the heroic spirit may find countless opportunities, and may win unnumbered victories that are never praised on earth. But God keeps a roll of honor for the unpraised heroes, none the less.

CHANGE COLORS. (605)

Rom. 12:9.

We have some thrifty morning glories upon the west side of the house, that the sunbeams do not touch until about the middle of the afternoon. In the morning the blossoms are a rich dark purple, but in the afternoon, as the sunlight falls upon them, they change to a beautiful pink color. We thought it a little strange at first, but knowing the great power of light upon colors, and that they are always affected by it, we understood that the change was a natural one, after all.

We sometimes hear a good deal said about "showing our colors" and in sticking to them. In certain positions in life, when we are sure that we are in the line of duty this is right, to adhere to what we believe is true. Sometimes, however, people assume false positions, and then cling to them, because they think it a sign of weakness and fickleness to leave the cause that they have advocated. Very often they do this, even when fully convinced that they are wrong, and thus they resist the gentle influences of the light that comes to them. So they are not true as our beautiful morning glories are when the light falls upon them.

If you are sure you are right, cling to your principles and "show your colors," but if not sure, seek for light and be true to its gentle influences and teachings. It is far better to "change colors" or turn away from the false, than to cling to evil.

"THE DAY OF MEMORY." (606)

Josh. 4:21, 22.

"Down the long level of the street
The solemn drums a measure beat,
To time the tread of marching feet—
It was the day of memory.

"Out to the city of the dead
The waving flag its lovers led.

"Where soldiers lie 'tis sacred ground
Each shrine their loyal comrades found.

"And so each year at call of drum,
The veterans and their proud sons come,
With flowers and words of praise well won,
To keep the day of memory."

FALL IN! (607)

Eccl. 9:10.

Did you read the account of the wreck of the British troop-ship? More than a thousand sailors and soldiers were driven upon the shore of the Island of Reunion in the night with a terrible storm raging. The boats could not be used and all knew that the ship was beginning to sink. In the midst of the darkness and confusion came the command: "Fall in!"

As the words rang out, the soldiers almost instinctively began to range themselves in their proper places, standing erect and obeying orders with a quiet swiftness which comes only after long and severe discipline. With the ship steadily going down under them, those stern men of war held their places until the women and other helpless people were let down by ropes to the rocks below. Had there been a panic and all rushed toward the ship's side the peril would have been increased and great loss of life resulted.

Sometimes we shrink from the hard things which lie along the way. Whichever way we turn the path seems hedged with difficulties. Were we to follow our impulses we would rush away in the attempt to escape trouble or severe duties. Then comes the command, "Fall In!" If we are true soldiers of Christ, that command will send terror flying and bring us back to our posts quickly. It is no disgrace

to be afraid; we cannot help it sometimes. The disgrace comes when we retreat ignominiously. When the command comes to "fall in," let us obey promptly, and God will take care of the rest.—*Epworth Herald.*

ANDERSONVILLE PRISON. (608)

Acts 20:24.

The other day I got off the cars at a southern railroad station and found my way to a little hotel where I secured a boy to pilot me up across the railroad track to a side hill where there was a large enclosure surrounded by a brick wall with iron gates. "Old Glory" floated from a flagstaff. That is a wonderful piece of southern hillside, with its oaks and chestnuts and stone walls and those great long lines of polished marble, stretching across the hillsile; 13,710 of them, bearing names from Minnesota, from Maine, from Wisconsin and Ohio, and Pennsylvania, and Massachusetts, and many of them without names.

There are quotations from Tennyson and Longfellow and Whittier and Lowell upon the bronze and iron tablets along the avenues, and there are memories there to stir the heart of every man who steps within that enclosure. Just over the side of it there is another bit of hillside, with pits scooped out of its bosom, where those men with their hands and with a bit of a stick digged deep down, in order that they might find some shelter from the pitiless sun. Down at the foot of the hill there is "Providence spring," which gushed up out of the hillside in answer to the prayer of those men shut up in that stockade. A colored woman came and piloted me there, and she said: "Don't you see that block of wood there, and that one there, and that one over there? That is where the stockade ran. Just take your knife and chip off a piece of that block and carry it home; it is your timber now, massa." I did it. And then I went down to Providence spring and took a drink of water. It was a scene which was imprinted into my memory and burned into my soul. The spirit which filled the hearts of the young men who poured out their lives there, counted no sacrifice too great for humanity's sake.—*The Advance.*

ABRAHAM LINCOLN'S PROPHECY.

Prov. 4:23. (609)

At what point shall we expect the approach of danger? Shall we expect some transatlantic military giant to step the ocean and crush us at a blow? Never! All the armies of Europe, Asia, and Africa combined, with all the treasures of the earth (our own excepted) in their military chest, with a Bonaparte for a commander, could not, by force, take a drink from the Ohio river or make a track on the Blue Ridge in a trial of a thousand years. At what point, then, is this approach of danger to be made? I answer, if it ever reaches us it must spring up among us. It cannot come from abroad. If destruction be our lot, we must ourselves be its author and finisher. As a nation of freemen we must live through all time or die by suicide.

COURAGE AND LOYALTY. (610)

Deut. 8:7-10.

The gentler virtues, as well as the refinements and graces of civilization, rest upon these simpler qualities of courage and loyalty, and the highest achievements of the race in the arts of peace have come from the strong bold nations of the earth. Art, literature, philosophy, invention, in Greece and Rome, in Venice and Holland, all reached their zenith when those countries were at the height of their military and political power and sank as that power decayed. * * * Material success with all that it implies is a great achievement, but it is as nothing to the courage and faith which make men ready to sacrifice all, even their lives, for an ideal or a sentiment. The men who fell upon the decks of the Constitution, or who died at Gettysburg and Shiloh, represent the highest and noblest spirit of which a race is capable. Without that spirit of patriotism, courage and self-sacrifice no nation can long exist, and the greatest material success in the hands of the cringing and timid will quickly turn to dust and ashes.—*H. C. Lodge in "A Fighting Frigate."*

Memorial Day Illustrations continued on page

Oratory

FROM THE SPEAKER, PHILADELPHIA, PA.

"There is no greater speaker in the English Parliament. Winston Churchill is a good talker, but not long since he broke down utterly and was unable to proceed.

"We are a nation of talkers; but parrots talk, though they are not orators. The American pulpit has few eloquent preachers. The life of a city preacher is so busy these days that it is almost impossible for him to create pulpit master-pieces. In the rush of life this art is neglected. Violets do not grow on Market street.

"America has produced great orators. Webster was probably more eloquent than Demosthenes, and Beecher than Cicero. The war recovered the eloquent voice. Business hushes it. War always leaves fresh paintings, great orations, and majestic poems in its pathway. Art is born out of stress and struggle.

"If we look over our country, we search in vain for great orators. The South still has some good speakers. Here and there we find a preacher of the old school; but there was but one Grady. Henry Watterson has caught the fire and Booker Washington is a good talker, but never rises to the greatness of Fred Douglass.

"New England was once prolific in eloquent men, but since the Winthrops have passed away there is little eloquence. There is no successor to Wendell Phillips and Charles Sumner. The Rev. Dr. Storrs, of Brooklyn, N. Y., was the last of the great orators of the Sumner or Webster school, unless we except Dr. Frank Gunsaulus, of Chicago, who is the genius of the American pulpit and platform. Of the younger men he stands almost alone as the representative of the older school of popular speakers.

"San Francisco had at least one real orator in Starr King. Whittier wrote of 'his

lip of gold.' Starr King's printed words do not always indicate the greatness of the speaker, since eloquence cannot be put into type; but the young Unitarian, chaining California to the Union with links of verbal gold, measured up to George Herbert's definition of eloquence, which he defined as 'that which informs and inflames.'

"It is a strange fact that college presidents, professors, and so-called men of learning are poor speakers. They are usually prosy, and speak with a poor delivery. They are not very inspirational, and do not catch fire. A college man does not often blaze. On the other hand, the ordinary 'spell-binder' on the stump blazes too much. He burns like a bag of shavings, and often his ideas are shavings—taken from other men's speeches.

"Oratory has given place to talking. The college men have crushed eloquence. The John the Baptists who live on locusts and wild honey, and who come from the wilderness, often speak with power, but the scholar puts his hands in his pockets, and talks in a low, confidential voice.

"In public speech, power is of more value than polish. 'How many errors did you find in this sermon of mine?' asked Henry Ward Beecher of his stenographer.

"'Just two hundred and sixteen.'

"'Young man,' said the great orator, 'when the English language gets in my way it doesn't stand a chance.'

"Orators are scarce, while good talkers are numerous. The men who move men and charm them, who bend their wills by the force of their words, as one bends a bow, are few. Colonel Ingersoll was a unique speaker. His words, regarded from a literary viewpoint, were musical, and his delivery was superb; but he has left no successor.

"Now and then one hears a good speech, but more often a poor one. Occasionally there is an exceptional lecture or address, but there are comparatively few of our public men who can really move an audience. Mr. Bryan is an orator, and one of his speeches made him a Presidential candidate.

"I believe our schools and colleges should aim to cultivate the gifts of public speech, in order that Mr. Dougherty's declaration may never become a fact."

While we do not entirely agree with this gloomy view of the present conditions, there is certainly much in the article that must make us think. We never heard Fred Douglass, but he could hardly have spoken with more eloquence or with greater conviction than does Booker T. Washington. Moreover, there are a number of men who should be added to Dr. Rader's brief list of orators—Bishop Fowler and Senator La Follette are certainly as effective as Henry Watterson. We are not concerned with the names, however. The responsibility on every teacher and student is to make sure that emphasis is not laid on the tricks of public speaking, but upon the message.

The sons of God by passing griefs are blest;
Amid the dark he ever leads to light;
His purposes and plans are always right.
—*Newman Hall.*

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A Church on Wheels for the Summer

Tents, baseball grounds, platforms, roof gardens and lawns have been used to good advantage in summer work in America. Here comes an idea from England which may be added to the list. It is described by W. G. Fitzgerald in *The World Today* for March. He says:

Pastors know well the difficulty of getting sluggish people to come to church or chapel. For some years the problem has been solved in England by a strange "fleet" of "churches on wheels," or gospel wagons, seventy or eighty in number. They go out into the highways and byways of the country, reaching populations which otherwise would be neglected spiritually, having neither church, chapel nor Sunday-school.

The fleet is manned by 180 hardworking evangelists, men of tact in dealing with all sorts and conditions of people. Each wagon carries a collecting box in the form of a tiny facsimile of itself. A generous supply of religious and healthy secular literature is taken on board, and last year the rolling churches sold more than $25,000 worth of it.

At first these gypsy vans were looked upon with suspicion or amusement. Old ladies regarded the evangelists as artful peddlers hawking spectacles that were no good! Men would come up with curiosity and gratitude written on their faces and murmur a grateful: "Young man, I'm mighty glad *some one* has come to amuse us at last. Say, what time does the performance begin?"

Each van has a definite route assigned to it, and even where it is perfectly well known, its advent is looked for eagerly by grown-ups and children alike. An inspiring service is held on the village green and an informal Sunday-school under the gnarled branches of some giant oak. You might think it an entertaining and healthy life for the crew, and so it is during the summer months. But it is a vastly different matter when the icy gales begin to blow and country roads are a foot deep in gluey mud.

No "motive power" is provided, for it is understood that each amiable farmer will lend a horse after service to take the church on wheels along to its next stopping place. And on these journeys many adventures are recorded. Perhaps the queerest was while a van was crossing the Avon. It stuck in the mud, and in spite of all efforts to haul it into security three tides swept over its glossy green top before it could be extricated.

CHURCH ON WHEELS
Planning the next trip and washing dishes

Each of these remarkable gospel wagons costs $105, and the first of them appeared nearly ten years ago among the fruit and hop pickers of Southern England. In summer time they appear on crowded seaside beaches, and even on race-courses, where they attract much attention among a class of people who certainly never enter an ordinary church or chapel.

The interior of each is charmingly bright and clean. The little windows are draped with muslin curtains looped back with ribbon, and the tiny interior is a marvel of lockers in polished wood, sleeping bunks, library and miniature kitchen. Often enough, however, the busy evangelists have no time to prepare a meal. But the good women of the parish never fail them; and besides the humble stew or dainty cake, an opulent pheasant may make its appearance, with home-made butter, new-laid eggs and honey fresh from the hive.

The interior of each van measures only ten feet in length by six feet wide, and six feet four inches high. Just outside the front door is a platform which serves as a pulpit during the service. Last year, including the vans traveling Ireland and Wales, more than forty thousand services were held, thousands of cottages visited, and their inmates brightened up

. by the hustling young evangelists, who are the life and soul of this movement.

These youths frequently travel all night in their rolling churches, and great is the amazement in remote hamlet or village community when the children going to school rush back amazed to tell their mothers, "The circus has come!" They feel certain that the gospel wagon, brightly painted with texts, is merely the forerunner of a gorgeous procession of cars, with the inevitable accompaniment of camels, elephants, lions and tigers!

Glimpses of Dr. Babcock at Work

In a recent number of *The Sunday School Times,* William P. Shriver, of Baltimore, Md., gives a most interesting description of Dr. Babcock at work. As it may be helpful to other pastors who have wondered at Dr. Babcock's successful ministry we herewith reproduce the article:

Business men were drawn to Dr. Babcock, and found in him a sympathetic friend, for he himself in eminent degree possessed the business sense. In his dress and bearing he was typically the man of affairs. He thought, and turned thought into action with swift precision. In conversation he was clean-cut, incisive, to the point. He was discriminating. He was punctual, painstaking, progressive. He had an eye for details. In a word—he was businesslike. And all this found a place in his brief, yet splendid ministry of loving and helpful service.

Pasted on the edge of his roll-top desk was an aphorism which has gained wide currence in connection with his name: "Do it now." Nothing was truer of the man. He never put anything off. His morning's mail, as varied in its contents, as heavy in bulk, as the inclusive breadth of his sympathies and interests, was answered with the opening. Evening, found his desk clean. Nothing was left to be done "to-morrow." "Now," he said, "is the appointed time for clocks as well as people." His own "repeater," discovered on his desk one morning, the anonymous gift of a friend, was his great joy. He delighted in being "On time," neither too late nor too soon. I never knew him to fail in keeping an appointment. Punctuality with him was one of the first of the virtues.

His study, with its warm atmosphere of comfort and refinement, was first and last a place for work. There were all the appointments of an up-to-date office. Above his roomy roll-top desk, suspended from the chandelier, there was a bell-cord, with a system of rings for the household, a second for the lights, a ball of twine, a letter-scale, a thermometer, and on a placard conveniently swung before his eyes a street directory of his congregation. A card catalog of his church's membership was in a drawer of the desk. Another drawer was devoted to his tools—a tack-hammer, screw-driver, wire-plyers, tacks, brads, bits of wire, and the like, which were many times brought into most handy use. These things "saved time," as did a tin-box filled with small coins for ready change at the door. There was also at his hand a long distance telephone, which kept him in close touch with the men of his church; frequent were the cheery "hellos!" sent happily on their way over the wire down town, and many a tired clerk returned to his work with new heart and hope for the sound of a voice. His secretary's desk closely joined his, equipped with a typewriter of the latest model. Dictionaries, commentaries, works of reference, were brought within ready reach by revolving cases. In a corner of the study there was a fire-proof safe. In another, the stationery cupboard, supplied with every needful style of writing and note-paper, envelopes in all sizes, inks, and mucilage by the quart. There was a roll of wrapping-paper; twines of assorted strength. All this meant that the busy pastor and preacher had seldom to submit to the inconvenience, the vexatious delay, of wanting something in the course of his work not instantly at hand.

Everything was grist that came to his mill. An inclusive system of filing and indexing stored away the grindings and made it quickly available. In a chest of drawers,—of his own building, for he was a clever carpenter,—clippings were filed by subject, alphabetically, in large manila envelopes. Others, illustrations in the main, were pasted in scrap-books, and indexed to the wide margin of his Bagster Bible, where also were posted brief references to books and bound volumes of magazines. A score of such references were often accumulated against a single text. In addition, an Index Rerum included thousands of references and illustrations gathered from his reading.

While it was a rule of Dr. Babcock's life never to endorse a note, nor to give a testimonial, he was ever ready to say the helpful word for some young man or woman in search of employment. A sentence on Dr. Babcock's card carried as much weight downtown as many another's lengthy letter. "This will introduce my friend, Mr. A. B. C. *Get him if you can.*" Such were his epigrammatic "letters of recommendation." He kept a list of those who applied to him for work, and if a case were urgent he would speak of it from the pulpit Sunday. Monday morning many a time brought the solution of the problem. In passing, this co-operation of pastor and people in the little ways of brotherly service was one of the happiest things in a beautiful ministry.

Dr. Babcock's versatility has often been a matter of comment. He could have realized, and readily, a brilliant career in almost any profession. Yet every gift he had he counted as demanded by his chosen profession of the ministry, while nothing, certainly, contributed more to the effectiveness of his work than this habit of his of doing things in a businesslike way.

The Honorary Sunday School Scholar

William Spanton, of Akron, O., tells of the development of a good plan in Akron. A former teacher of Class Esther of the First Church of Christ Bible School, made a sug-

gestion to the class which has been adopted with gratifying results. Although not vitally connected with the class, he was interested in it, especially when the support of a little girl in Japan was undertaken. He wanted to have a part in the work, and know how the class was getting along. So he suggested that he be considered an honorary member. Other members of the class who had moved away were written to, and the honorary list started with five members. A neat certificate was prepared and sent to each member. The teacher every so often, when he has enough items of interest gathered together, sends to the class a news-letter, and this the honorary members receive, so they know what is going on. Last Children's Day, for the support of the little girl, the honorary members contributed $8 out of the $45 raised. Two more names have since been added to the roll, making seven altogether, located in five different states.

A Working Library for Teachers

A good point is made by *The Pilgrim Teacher* in discussing the importance of supplying Sunday-school teachers with books that will help them in their work of instruction. The writer says:

"We have made great progress during recent years in our idea of what should constitute a Sunday-school library. The books which we now place upon the shelves are more sane and wholesome and instructive and interesting than those of former times, and their influence for good is vastly greater. But a new departure that is going to do more for our Sunday-schools than the regular library has ever done or can ever do is the addition of the teachers' library. The success of the work of religious education depends upon the teacher, and the success of the teacher depends on his training. If the school has not money for both libraries, it must give up all thought of a general library till the teachers' library is thoroughly established. That is the only thing to do, and the logic of it cannot be questioned. We have talked overmuch about the inefficiency of the Sunday-school teachers. We have just as good teachers as we have any right to expect. What little book money we have had has been spent for the amusement—profitable amusement though perhaps it was—of the scholar rather than for the training of the teacher. We have expected the teachers to be devoted and faithful, giving unlimited time and effort to the religious education of—other people's children; we have complained that they were incompetent; we have said that it was a tremendous problem;—this 'teacher problem';—and then we have paid ten dollars for the "Susie' books and the like, for the scholars, to ten cents spent for a working library for the teachers. In a majority of schools if a teacher wants even the help of a Sunday-school magazine in his work he has to pay for it out of his own pocket. We cannot believe that this short-sighted policy will continue. That is not a fair distribution of the labor and expense of the work of the Kingdom. The church must stand by the teacher. If *he* does the work *it* should pay the bills and not leave it all to him, just because he is devoted enough to be willing to have it so. The furnishing of the teacher for his work is tenfold more important than the supplying of books, even good books, to the children,—that is, if religious education is what we are after. The next time there is a library appropriation, buy Patterson du Bois' 'The Point of Contact in Teaching' instead of the 'Dotty Dimple Series,' and around it build a teachers' library."

A Pastor's Greeting

When a pastor goes to a new charge he wishes to get into touch with the people of the community as quickly as possible. He cannot call on everybody the first week, and yet some people seem to think that he ought to see each one first. A preliminary pastoral letter to "all the people" will help him get started. Rev. A. J. Hutchinson, of Nelliston, N. Y., used a six page folder with good results when he took charge a year ago. On the first page was a picture of the church, on the next was a pastoral letter or announcement. Then came the pastor's portrait, sermon subjects for one month, and hours of services. The printing was on tinted enameled paper, and made a pleasing impression. This was in a village of a few hundred people, where the same pastor served two churches, Frey's Bush in the morning and Nelliston in the afternoon. Sixty conversions and improvements amounting to $1,700 with a big increase in the amount of money raised for benevolences, are to the credit of this pastor for the year's work. The letter issued at the beginning of the year is a good model and is herewith reprinted:

My Dear Friend:—

As a resident of Nelliston, N. Y., you must be desirous of promoting the best interests of the community, of every family and of every person living here. Among the institutions given for this object, none is so important, and if properly sustained, none is so effectual for making life better or improving its conditions as the Church of God.

Therefore, as I have been providentially sent to be the pastor of the only church in this village, and as it is my earnest wish and shall be my constant endeavor to do what I can for the betterment of all, and as this can only be accomplished by mutual sympathy and united effort, I appeal to you for your personal support and co-operation, that in our labor of love for the present and eternal welfare of the people, the very best results may be obtained. Thanking you in advance for your good will and such help as you may be able to render for this good work, I remain

Yours faithfully,

Andrew Jackson Hutchinson,
Pastor of First M. E. Church.

Nelliston, N. Y., October 1, 1906.

P. S.—If I have not called at your home, will do so in the near future. God bless you.

A Country Bible Class

It would seem almost hopeless to undertake the organization and maintenance of a class to study the Life of Christ in good earnest

fashion, in a country neighborhood. The editor of this department recently came across a very successful class of this kind in connection with the Methodist church at Frey's Bush. It was in charge of Mrs. A. J. Hutchinson, the pastor's wife. There are fifteen members. They meet on Saturday every two weeks and spend the afternoon studying the life of Christ in regular order. The text book is "Studies in the Life of Christ" issued by the Methodist Book Concern for the Epworth League. Each member has a blank book in which she keeps her notes, pastes the clippings from a New Testament making up the "harmony" and also the Perry pictures relating to each lesson. Special subjects are assigned, and good honest work is done. For reference books, an occasional raid is made on the pastor's library, which has thus been turned into a "circulating library." It must be remembered that these women are farmers' wives. They are hardworking women. Some come three and four miles. Their husbands have become so interested that they willingly drive them to and from the place of meeting. The class sessions are held at the homes of the members in turn. By degrees the women have been trained to pray, and the most active workers among the women of the church are the members of the Bible Study Class.

Mrs. Hutchinson was a school teacher before she became the wife of a pastor. She taught in the schools of Rensselaer and in the academy at Poultney, Vt. Her experience as a teacher has been of great help in this undertaking, but back of it all is a set purpose which is quite apart from the knowledge of how to teach. At first there was little interest in the class. She found one or two women who were willing to unite with her in taking up the course. They learned that by getting ten they could buy the text books for 50 cents each. For less than ten the price was 75 cents. Then somebody suggested that an effort be made to get ten members. This was done by a little more canvassing, and now the class has outgrown the original number of books.

The course is about as complete as that given in a regular Bible training school. Map drawing, historical side-lights, geography, politics, and all the settings of time, place and social conditions are brought out and taught to that little class. They are eager to get such instruction. It is hard work for the teacher, but think what it means to such a community for a dozen or fifteen capable intelligent women to be thoroughly grounded and instructed in the life of Christ. The teacher is as thorough as if she were in charge of a regular institution for such work. She seems to have no thought about "recognition" or "credit." "The obscurity of the country" does not trouble her in the least. While trained school teachers may not be available for this work in every country appointment, and while the pastor's wife may not be qualified or able in every instance, there are undoubtedly women of ability who could be enlisted as teachers of this kind of a class if the pastor would hunt them out and get them started.

A Gospel Symposium

Pastors who are on the watch for methods by which they can utilize the forces within their own congregations in special meetings, or ordinary services, will find help in a plan worked by Rev. Geo. C. Douglas, pastor of the Fremont Street M. E. church, Gloversville, N. Y. As printed in the church calendar it is as follows:

Gospel Symposium for the Coming Week.

The plan is that each leader appointed for the week shall select five who with themselves will speak upon the general subject selected for that evening. Each speaker will be limited to 4 minutes as it is desired that the whole discussion shall not occupy more than 25 minutes. The pastor will conclude each discussion with a brief exhortation—extending the gospel invitation. These evenings promise to be of interest, let us come in a prayerful attitude, inviting our friends and neighbors.

Monday.—Thirty Years or More in the Service of Christ. Does it pay?
P. J. Keck, Leader.

Tuesday—What Benefits have come to our Lives through the Bearing of Testimony?
J. G. Smith, Leader.

Wednesday—How I came to be Saved.
G. W. Schermerhorn, Leader.

Thursday—What Prayer has Done for Me.
Isaac Cohen, Leader.

Friday—(Sunday School night) Conversion in Early Childhood.
Mrs. Muddle, Leader.

The service proper will begin at 7:45 but each night there will be a praise service from 7:30 to 7:45 led by the different men of the church. Be present if possible at 7:30 to enjoy the singing.

Praise service will be led
Monday night, by Roy Cunningham
Tuesday night, by Theodore Bishop
Wednesdav night, by Harry Oaksford
Thursday night, by W. J. Gendall
Friday night, by Wm. Muddle

NOTES

Members of the Queen Esther Circle are requested to pay their dues to the Treasurer, Mrs. H. J. Keck, without delay.

"An X. L. N. T. Way"

Rev. Thomas Fornear, pastor of the Hatherly M. E. Church, Rockland, Mass., recently hit upon a novel plan for advertising his Sunday evening services. He used printing which might be described as a "folded private mailing card," but which was really a circular the length of an envelope and twice the width, with a flap. When folded the flap is slipped into a slit in the back, and thus makes a convenient piece for mailing. On the address side at the top appears the curiosity provoking line "An X. L. N. T. Way," with a place for a one cent stamp. On the back where the flap is inserted, are the lines "What For" "Open and See." One at the top and the other at the bottom. Few would fail to "open and see," and then they would find the full programme of Sunday evening services for four Sundays with an earnest invitation. It is

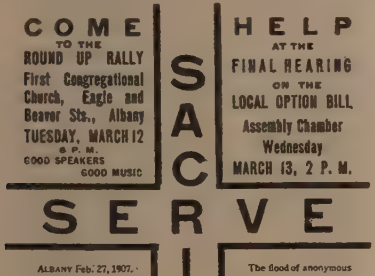
a clever bit of printing and does not appear to be expensive.

In a letter accompanying the sample Mr. Fornear says: "You will see that it is got up in such shape that with a one cent stamp it can be sent through the mails. I had all my members take from five to twenty and thus they helped in their distribution. Thus was the church relieved of the little expense in mailing and, better than that, got the members interested.

"We had strangers every night, and the largest congregations during my pastorate. Every Sunday night we had from thirty-five to forty-two men out, whereas we used to have an average of about six. Thus you see that out of an evening congregation of one hundred and twenty our male proportion is good." Mr. Fornear would doubtless be glad to send a sample to any pastor who will make the request with a stamp.

"Sacrifice—Serve"

The New York State Anti-Saloon League recently sent broadcast a private mailing card announcing a committee hearing which was about to be held at Albany. The same idea could be utilized in church work. Here is the card:


COME
TO THE
ROUND UP RALLY
First Congregational Church, Eagle and Beaver Sts., Albany
TUESDAY, MARCH 12
8 P. M.
GOOD SPEAKERS
GOOD MUSIC
HELP
AT THE
FINAL HEARING
ON THE
LOCAL OPTION BILL
Assembly Chamber
Wednesday
MARCH 13, 2 P. M.
SACRIFICE
SERVE
ALBANY Feb. 27, 1907.
Dear Brother:
The sad death of Assemblyman Burnett, postponed the Hearing on the Local Option Bill to Wednesday, March 13th. This offers to pastors and churches a new opportunity and larger responsibility. A great crowd was here yesterday. Delegates were here from every city in the State. They pledged themselves to return, and bring others. But there were, however many churches, perhaps yours, not represented. Now is your chance. We must have a greater crowd on March 13th, to show that Christ's people grow stronger and more earnest under difficulties.
The flood of anonymous letters and paid newspaper articles from the camp of the enemy has proved the League's efficiency and made League friends more active and hopeful. Come or send a delegate to the great Round-Up Rally, Tuesday evening, March 12th, and the Hearing, March 13th. The enemy are on the run. Quick, up and after them.
Your comrade against the saloon,
HOWARD H. RUSSELL,
Superintendent,
New York
Anti-Saloon League

St Mark's Reformed church, of Lebanon, Pa., issues a very creditable year book of 72 pages, containing all reports, names of officers and the membership with street addresses. It is complete and well printed. The book was edited and compiled by Rev. Y. Calvin Fisher, M. A., pastor of the church.

An Ideal Treasurer's Report

Mr. Chas. B. Hane, treasurer of the Reformed Church, Herkimer, N. Y., is an ideal treasurer in that he makes up a very complete report for the year. It shows exactly how much each member paid and also shows exactly how the money was expended. The statement of expenditures is by the month for the entire year, showing each item. There are no "miscellaneous items." Each expenditure is named. There is an advantage in this plan that is often overlooked. Some people are suspicious of a report that seems to be concealing anything. The writer was present in an official meeting once, when an item of $3.50 grouped as "miscellaneous" precipitated an unpleasant exchange of words. A woman demanded, "What was that for?" and thereupon the treasurer felt as if a question of honesty had been raised. When the $3.50 item was finally analyzed it was found to cover expenditures for paint, sandpaper, nails, ink, and some pens. It pays in every way to give the people the exact details of how their money is spent. One of the first things a large giver to any enterprise wants to know is "how the money is handled." Complete statements increase the giving, as is shown by the half page of remarks by Mr. Hane. Among other things he says:

Twenty subscribers who were on the roll of subscribers in 1905 do not appear on the roll of 1906.

Of these four have died, making a loss to the church of $92.72 in contributions.

Four have become non-residents of the village with a loss to the church of $29.25 in contributions.

Twelve have discontinued their subscriptions for various reasons with a loss to the church of $46.90 per annum.

Making a total loss by discontinued subscriptions of $168.87.

This at the first glance looks as if we were going backwards, but a further comparison of the two years shows us that of the 117 contributors on the roll of 1905 who also appear on the list of 1906, 67 have increased their subscriptions, while only 14 have decreased the amount of their offerings.

A remarkable showing is that during the past year 59 more persons contributed to the support of the church than in 1905.

A further remarkable showing is that during the year 1906 our people contributed to the support of the church by weekly and quarterly contributions $441.42 more than they did in 1905.

This is not all, but our people paid in Easter pledges $162.00 more in 1906 than they did in 1905.

Our plate collections increased in 1906 over those of 1905 to the amount of $24.23.

Making a total increase from these sources over the year 1905 of $624.65.

A comparison of years with figures worked out in this manner will give encouragement where any number of general statements will not produce any conviction. It is often the case that losses in finance are offset by increases from another source, but the people do not know it, and can never know it unless the treasurer or chairman of the finance committee works out a statement.

Mr. Hane's statement makes a pamphlet of eight pages, which can be enclosed in an envelope by folding twice. His address is Herkimer, N. Y.

Sermon Topics

On a recent Sunday evening Dr. E. S. Lewis, pastor of the First Methodist Episcopal church, Columbus, O., aroused interest in the Chinese mission field by giving a lecture on China with the following stereopticon illustrations:

Comparative map of the world. Steamship. Map of China. Comparative diagram. Fort, Taku.

Chinese Temple. Laughing Buddha. Li Hung Chang.

Bound feet (2). Foot binding. Long finger nails.

Chinese carpenter. Chinese barber. Baby carriage.

House boat. Main entrance to Peking. Wall, Peking.

Manchu archers. Group of beggars. Emperor Kwang Su.

Temple of azure cloud. Altar, temple of heaven.

Open altar. Interior of temple. Punch and Judy show.

Group of idols. Road to Ming tombs. Emperor's tomb.

Hall of Ming tablets. Bell tower. Marble pagoda.

Street, Peking. Mission compound. Water carrier.

Durbin hall. Graduating class. Group of students.

Rev. C. K. Pan and family. Class. Asbury church.

U. S. soldiers. Dr. Gamewell. Prof. Harry King.

Ruins of Peking. Ruins of M. E. property.

Relief cavalry. Empress dowager. Martyr's names.

Mrs. Wang. Riding on a wheelbarrow.

Rev. Wang Cheng Pei. Rev. Chen. Miss Alice Terrell.

Heathen pupils. Senior class. Student.

Letter by student. Faculty. New M. E. church.

Parsonage. Memorial hospital. Official's carriage.

"Three friends of China." The great wall.

Suburb of Foo Chow. "Bridge of 10,000 ages."

Judson Collins. Preachers. Theological class.

Native preachers. Rev. M. C. Wilcox. Canal boat.

Mission Ku Cheng. Bridge over stream.

Stepping stones. Pumping water into rice fields.

Sedan chair. Bird's-eye view of Hing Hua.

Unbinding woman's foot. Orphanage children.

Bible woman. Pauline J. Westcott.

The Master seeking laborers.

A New Departure

The pastor invites the people to read with him the following chapters in the Bible this week on the days indicated.

Sunday—The Preachers' chapter—Luke 4:14 to 32.

Monday—The Official Board's chapter—Acts 6.

Tuesday—The Home chapter—Col. 3.

Wednesday—Mother's chapter—Judges 13.

Thursday—The Business Man's chapter—Proverbs 8.

Friday—The Social chapter—Romans 12.

Saturday—The Soldier's chapter—Eph. 6:10 to 19.

Sunday—The Watchman's chapter—Ezek. 33.

From the church bulletin of the Plymouth Methodist Episcopal church, Buffalo, N. Y. Rev. E. E. Helms, Pastor.

I HEREBY PROMISE

To attend the Wednesday evening meetings of the First Church of Peoria, Ill., at least twelve times during the year, unless prevented by circumstances which make it impossible.

This promise is not binding unless three hundred similar pledges are secured within thirty days.

Pledge offered congregation of First Congregational church, Peoria, Ill. The pastor, Rev. John Faville, says that nearly 350 signed it last year. It increased prayer meeting attendance nearly threefold.

Suggestive Sermon Topics from the Congregationalist

DISEASES FROM WHICH CHURCHES SUFFER.

Deafness	Domesticitis
Myopia	Senile Debility

A Prescription.

Peabody, Mass. REV. WILL A. DIETRICK.

SERMONS FROM THE STUDENT'S STANDPOINT.

The Student's View of Life or his Tendency to Materialism.

The Student's View of Society or his Tendency to Socialism.

The Student's View of Business or his Tendency to Commercialism.

The Student's View of Religion, or his Tendency to Agnosticism.

Ames, Ia. REV. WILLIAM J. MINCHIN.

Ten Great Questions

RICHVIEW METHODIST CHURCH.

Bible Studies Conducted by the Pastor, Rev. E. Ryerson Young, B. A. Malton, Ont.:

1.—What is the Bible to Me?—Josh. 1, 8; Acts XX, 32.

2.—Am I worth saving?—1 John I, John III, 17-21.

3.—What has Christ done for me?—Rom. V, 6-11.

4.—What will Christ's spirit do in me?—Rom. VIII, 1-18.

5.—What am I doing for Christ and my fellows?—John XV, 1-12.

6.—Can I live the Christ life in this world?—Isa XL, 29-31; I Peter, V, 6-10; Phil. IV, 13.

7.—What does it cost to be a Christian?—Mark VIII, 34-38; Heb. XII, 2-3.

8.—What will help me in the hour of death and the day of judgment?—Psalm XXIII, 4; 1 Peter I, 3-9; Phil. I, 21-23; I John II, 1; Rom. VIII, 34.

9.—What does the fear of hell mean to me?—Ezek. XXXIII, 11; John VIII, 21, 24; Rom. II, 4, 5; 2 Peter II, 4-6, 9; III, 9-11.

10.—What does the hope of Heaven mean to me?—Matt. XXV, 34; John XIV, 1-3, 27.

Bring your own Bible—Bring a friend. Monday evening, Services of Song, 8-8:15 p. m.

THE ECCLESIASTICAL YEAR—MAY

By G. B. F. Hallock, D. D.

Ascension Day

Ascension Day is an important festival in the Greek, Roman and English churches. The time is more or less informally observed by ministers and churches of all denominations, as it offers a good opportunity for the consideration, especially on the nearest Sunday, of the transcendent fact of Christ's exaltation to glory and mediatorial reign in behalf of his people. The time in the church calendar is the fortieth day after Easter, and, as we have said, it commemorates the ascension of our Lord into heaven—Christ's Coronation Day. It is certain that its observance dates from the earliest times. The Scriptural authority for the event which the day celebrates is to be found in the brief statements contained in Mark 16: 19, Luke 24: 51, and in the more detailed account, Acts 1: 4-12.

TEXTS AND THEMES.

"When he ascended up on high, he led captivity captive, and gave gifts unto men."—Eph. 4: 8.

"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God."—Mark 16: 19.

"And it came to pass while he blessed them, he was parted from them, and carried up into heaven."—Luke 24: 51.

"He was taken up and a cloud received him out of their sight."—Acts 1: 9.

The Last Beatitude of the Ascended Christ: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. 22: 14.

After His Ascension: "And ye also shall bear witness of me, because ye have been with me from the beginning."—John 15: 27.

The Glorification of the Lord: "He was received up into heaven, and sat on the right hand of God."—Mark 14: 19.

The glorification was—

1. As Prophet.
2. As Priest.
3. As King.

LESSONS FROM THE ASCENSION.

"And it came to pass while he blessed them he was parted from them, and carried up into heaven."—Luke 24: 51.

I. Since our Lord is ascended we are never to think of him as dead.

II. Since our Lord is thus alive we are to be sure that all the great offices pertaining to his exaltation are in active exercise.

1. He stands in heaven to-day the living Head of his redeemed church.

2. He stands in heaven to-day our priestly advocate.

3. He stands in heaven to-day as the controller of all things in God's providential government.

III. Since our Lord has ascended we are never to think of him as distant.

"Closer he is than breathing,
And nearer than hands and feet."

Memorial Day

IV. Since our Lord has ascended we are never to think of him as different.—*From a Sermon.*

HEAVEN'S ASCENSION DAY MESSAGE.

"Ye men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you into heaven shall so come in like manner as ye beheld him going into heaven."—Acts 1: 11.

I. A rebuke to inactive curiosity—"Not for you to know times or seasons."

II. A reminder of human limitation—"Many things to say . . . . ye cannot bear them now" . . . .—John 16: 12.

III. An intimation for faith to be exercised in service—"Ye shall be my witnesses."

IV. As assurance of a similar return—"In like manner as ye beheld him going to heaven."—C. R. S.

AN ASCENDED YET EVER-PRESENT LORD.

"Lo, I am with you alway, even unto the end of the world."—Matt. 28: 20.

These are the final words of a gospel, but the inaugural words of a ministry. They seem to mark the close of a dispensation, yet they open a perspective to the "end of the world." They mark the end of a temporal relationship, but the beginning of an eternal one.

I. This seems not impossible when the unique speaker is taken into account—Emmanuel, glorified and risen.

II. The only condition of fulfilment devolves upon the human chosen ones who receive and obey.

III. The resultant comfort is especially adapted to human longings.

1. In temptations. "Temptations lose their power when thou art nigh."

2. Sorrow or adversity: "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."—C. R. S.

CAPTIVITY LED CAPTIVE.

"Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men," etc.—Eph. 4: 8-10.

The first step in the exaltation of Christ was his resurrection from the dead. The second step was his ascension into heaven. This is the topic set forth in the words of the text, which we proceed to consider in the four-fold view in which it is here presented.

I. The manner in which he ascended. "When he ascended up on high he led captivity captive, and gave gifts unto men." The character under which he is here spoken of is that of a mighty conqueror. His ascension was his public entrance into the eternal city. As it was usual for conquerors to distribute presents among their followers, so it is here said of our victorious Lord that he "gave gifts unto men."

II. The state from which he ascended. "Now, that he ascended, what is it," etc. This may include,

1. His incarnation.

2. His assumption of our nature in its humblest condition.

3. His death and burial.

III. The place to which he ascended. It was "far above all heavens." In his humiliation he became low indeed; but what his humiliation was in its unparalleled depth, that his exaltation was in its matchless and inconceivable height. Was he tender and loving on earth? He is "the same also" in heaven.

IV. The design for which he ascended. "That he might fill all things." The expression includes two particulars:

1. That he might fill all things with his influence.

2. That he might direct and overrule all things by his wisdom and power.—*Author unknown.*

CARRIED UP INTO HEAVEN.

"And he led them out as far as Bethany; and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them and carried up into heaven. Luke 24: 50, 51.

The ascension of Christ occurred forty days after his resurrection. During this time he manifested himself to his disciples to convince them of the certainty of his resurrection, as well as to give directions in carrying on the work of evangelizing the world.

I. The place of his ascension. "He led them out as far as to Bethany." There was a great deal of propriety in selecting this place. Near Bethany was the Mount of Olives, to which the Saviour often retired for prayer. The garden of Gethsemane, where his sufferings began, was also close by. Near the spot where his sufferings began, there also his glory was to commence.

II. The circumstances that attended his ascension.

1. "He lifted up his hands and blessed them." His last act upon earth was blessing his disciples. How well did such a conclusion suit the rest of his life. The disciples never forgot the uplifted hands of their Master.

2. A cloud received him out of their sight. No whirlwinds, no thunders, no chariot of fire. The Saviour of the world was gently received up in a cloud; in harmony with the peaceful spirit of the Gospel and its Author.

3. Angels were also present. They were present at the creation of the world; at the birth of our Lord; at his resurrection, and now again at his ascension.

III. The purposes of his ascension.

1. By it, was shown that the object of coming into the world was fulfilled.

2. By it, Christ again came into possession of the glory of which he had divested himself.

3. That he might act, in the presence of God, as our interceding High Priest.

4. That he might exercise, in heaven, the office of King.

5. To send the Holy Ghost.—*Author unknown.*

CHRIST'S ASCENSION.

"While they beheld, he was taken up; and a cloud received him out of their sight." Acts 1: 9.

The account of the ascension of Christ is the connecting link between gospel history and Christian church history, between the work of Jesus during his early life and his continued work ever since. It contains the finish of the most important episode of history, the earthly sojourn of God incarnate. It contains the beginning of that sojourn's most transcendent result, the mediatorial and yet-to-be triumphant reign of Jesus.

I. Christ's life in the world is divided into action and doctrine, the things he did and the things he taught. Luke had written to his friend Theophilus before. But he wants him to know now that the "former treatise" was only about beginnings. The things spoken of were the things Jesus "began to do and teach." His present writing he wishes him to understand as a second volume of the acts of Jesus and a further record of the teachings of Jesus. Well we know today that "began" does not stop with any written record. The fountain has become the source of an ever flowing river of grace giving the world an ever widening stream of blessing. The gist of the gospel is that Jesus lives today and personally directs his followers.

II. The continued acts of Christ are "through the Holy Ghost." He had told his disciples that it was really expedient that he should go away, in order that his greater work through the Holy Ghost might begin. Whatever was done, therefore, after Christ's death and resurrection, after he had finished his great work of atonement, was to be regarded in a particular sense as under the influence of the Holy Ghost. Even his parting instructions and commission to the aposties were to be regarded as coming within the department of the peculiar activity of the Holy Spirit. Under these instructions and accompanied by this Spirit the apostles were to go forth and by his aid to convert the world.

III. While he was speaking the farewell moment arrived. Lifting up his hands in blessing and "while they beheld"—that they might have clear proof of his ascension, assurance that there was no deception—he began to rise from the earth and ascend higher and higher until "a cloud received him out of their sight." It is impossible to add to that simple account. It may have been some glorious cloud like that symbol of God, the "fiery, cloudy pillar," or Elijah's "storm chariot," or the bright halo of the transfiguration. But no attempt is made to cause the event to seem dramatic. Seen from the earth side, how quietly done! But seen from the heaven side, what a spectacle it must have been: "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in!"

IV. Even gazing into heaven must not be too prolonged or fixed. At the expostulation of the angels the apostles withdrew their wistful eyes and returned obediently to Jerusalem, no doubt comforting themselves with the thought of his return. They went back not knowing exactly what to do; but content

to wait until he should tell them. They go to the upper room, where they had eaten their last passover supper with the Lord. They found the other disciples there. With them they "waited." They waited by prayer, by conference together, by doing necessary duties. The waiting was not sleeping with folded hands. It was alert and obedient. We know the blessing they received. Mere gazing up to heaven will do nothing for us; but prayer in the upper chamber will do everything. Now we are to work and wait knowing that our Saviour is exalted at God's right hand and is controlling all things in his kingdom for the good of mankind and his own ultimate glory.—H.

OUR INTERCESSOR NOW. (611)

Jesus had fulfilled the office of Redeemer, which must be discharged on earth, and took up that of Intercessor, which must be fulfilled in heaven. That was one reason for his ascension. Another he gave in the fourteenth, fifteenth, and sixteenth chapters of John—that the Holy Spirit might come and complete the earthly work which Jesus had begun, and be in all places at the same time, whereas Jesus, in his human body, was in but one place.—*J. F. Cowan, D. D.*

THE CREED OF CHRISTENDOM. (612)

"He ascended into heaven," runs the statement in the Creed of Christendom. Home was thither for the Son of God, as it is for the sons of God who, believing in him, have life through his name. The forty days after the resurrection were enough to finish the work which he came to do, the establishment of God's kingdom among men by his life, death and resurrection. Luke is the evangelist as well as the historian of the Ascension. —*Issac F. Gowen, D. D.*

CHARGED TO BE DISCHARGED. (613)

When Christ told his disciples that they were to be imbued with power from on high, he never left the impression that they were to have the power for the sake of having it; power is given for use; preparation is for service. The apostles not only learned work, but they learned the value of working together.—*John F. Cowan, D. D.*

CHRIST'S GIFT OF PEACE. (614)

One reason that Jesus' going away meant peace was because of whom he was to send in his place. Frances Ridley Havergal received the gift of an Aeolian harp. She tried the harp with her fingers, but it made only ordinary music. She read the letter of instructions, and noted that she must place the harp in the window and let the breezes of God sweep its strings. This she at once did, and sweeter music never floated on the air. The Spirit is God's breath, and if we place the life where he can sweep over it he will bring into life a wondrous harmony and peace.

Memorial Day

THEN AND NOW. (615)

Forty-three years ago the bloody battles of the Wilderness and Spottsylvania had just been fought. Thousands of the "Blue" and "Gray" had been killed, and tens of thousands of the wounded were lingering in hospitals. The contending armies were converging toward Cold Harbor to meet in mortal combat on that now historic, bloody field, June 3, 1864.

The whole country was in the throes of a mighty war, and almost every home, North, South, East and West, had given up one or more brave boys in death upon their country's altar. It was an awful time! Only those who, as soldiers, participated "at the front," in the sanguinary struggle, know what it was in reality.

How different all is today. Peace and prosperity from the Atlantic to the Pacific, from the Lakes to the Gulf! Our population three times what it was then! A united country! One flag, one people, one nation!

The scars of the "cruel war" healed; sectionalism a thing of the past; slavery dead and buried, and liberty, peace, and prosperity transmitted to our children's children!

Happy, proud, generous America! No people like thy people; no institutions like thy institutions; no flag like thy flag!

"And the star-spangled banner forever shall wave
O'er the land of the free and the home of the brave!"

WHY STREW THEIR GRAVES WITH FLOWERS! (616)

Why strew the graves of the boys in blue with flowers? Because they heroically faced shot and shell on the battle-field, and endured the privations and hardships of soldier life that Liberty and the Union might live.

Why strew the graves of the boys in gray with flowers? Because, honestly believing they were in the right, although really in the wrong, they stamped imperishable honor upon the American soldier's name by their heroic fighting. They fought like Americans, the same as did the boys in blue, and we honor their memory, although they happened to fight on the wrong side.

Gratitude, flowers, and tears for the Blue,
Tears, flowers, and compassion for the Gray.
—*Religious Telescope.*

A THOROUGHLY RECONSTRUCTED CONFEDERATE. (617)

Col. John Mosby, leader of Mosby's guerrillas during the Civil War, but since the close of that struggle one of the most reconstructed Confederates, recently attended the Grant birthday dinner at Boston. Speaking of the occasion, Col. Mosby said: "They could not have treated me better up there if I had been Gen. Grant himself instead of a rebel soldier who fought him to the last ditch. At the dinner I sat between two Federal soldiers whom I had captured during the war. They were so kind to me before the dinner that I began to grow sorry I had captured them. Before the dinner was over I had become sorry they had not captured me."

ONE WAS ENOUGH. (618)

This is one of General Miles' stories. In the Confederate army Longstreet's corps was making a night march. About three or four o'clock in the morning, when every one was tired and worn out, a Georgia regiment stopped.

A Georgia soldier put his rifle up against

the tents on the other side of where Longstreet was.

"Well," he said, "this is pretty hard—to fight all day and march all night. But I suppose I can do it for my country—for love of my country."

He continued, "I can go hungry. I can fight. If need be, I can die for my country. But, when this war is over, I'll be blowed if I'll ever love another country."

COVER THEM OVER. (619)

Cover them over with beautiful flowers;
Deck them with garlands, those brothers of ours;
Lying so silent, by night and by day,
Sleeping the years of their manhood away;
Years they had marked for the joys of the brave;
Years they must waste in the sloth of the grave.
All the bright laurels they fought to make bloom,
Fell to the earth when they went to the tomb.
Give them the meed they have won in the past,
Give them the honors their merits forecast;
Give them the chaplets they won in the strife;
Give them the laurels they lost with their life.
Cover them over—yes cover them over,—
Parent, and husband, and brother, and lover;
Crown in your heart those dead heroes of ours,
And cover them with beautiful flowers.

—*Will Carleton.*

RETURN OF MEMORIAL DAY. (620)

It is almost here again! The year which has rolled by since the graves of the comrades who have answered the last roll-call were strewn with flowers, swept into eternity more than fifty thousand of "the boys in blue," whose incorruptible patriotism and invincible courage saved the union in its time of peril.

How rapidly the pale horse and his rider are depleting our ranks! How the number of graves to be decorated is annually increasing!

A few years more and the last of that mighty host who fought at Donaldson, Shiloh, Vicksburg, Nashville, Chickamauga, Bull Run, Antietam, Fredericksburg, Chancellorsville, on the Peninsula, at Gettysburg, in the Wilderness, at Fisher's Hill, at Cold Harbor, and who followed Sherman to the sea and Grant to Appomatox, in the dying words of Stonewall Jackson, will have "passed over the river to rest under the shade of the trees on the other side."

Will the beautiful custom of strewing their graves with flowers be gratefully perpetuated? We believe it will. The coming generations of our great and prosperous republic will not forget to honor the memory of those by whose valor the insidious doctrine of State's rights was forever settled, because settled right, and the bloody stain of inhuman slavery and wrong to the black man was wiped from the star-spangled banner.

Thank God for Freedom and Union, and the great victory by which they were secured to us and our posterity.

Thank God for peace throughout our borders and the prosperity which results from the intelligent effort of righteously-directed toil.

Thank God for the growing disposition to accord to others the rights and privileges we are wont to demand for ourselves.

Thank God for the mighty, growing influence exerted by the Republic on the other nations of the earth in favor of free institutions protected by wholesome laws.

Thank God for the evident, hopeful working of a mighty force among us in favor of the regulation of the interests of both capital and labor by the principles of the Golden Rule.

May the memory of the men whose heroic deeds, both as soldiers and citizens, have preserved the Union, perpetuated our free institutions, and secured to us and the coming generations these inestimable blessings, be forever cherished and their graves ever kept green.—*Author unknown.*

WAR AND GLORY. (621)

The Mexican war would probably lose much of its luster in the view of the thoughtful student, did he know that Grant had made this frank avowal concerning it and his part in it: "I have never forgiven myself for going into the Mexican War. There never was a more wicked war than that, but, as a youngster, I lacked the moral courage to resign." Not all glorious, will England's conquests in India appear when we have read the denunciation of Sir Charles Napier, following his military triumph there: "Accursed war! May I never see another shot fired!" How different this, on the other hand, from the wretched dictum of the head of the German army, Von Moltke, who not long ago expressed his belief that wars were very good clarifiers of the moral atmosphere of a state. Yet the student might very easily set aside this sophism were he to read Freytag's unflattering account of the exceeding wretchedness and immorality that followed in the train of the Thirty Years' War in Germany, or some of the plaintive passages from the diary of the late Princess Alice touching upon recent conflicts; or were he to take a look at the realistic canvasses of Verestchagin, in which the artist, rending the illusive mask from the fiendish shape of war, has exposed to gaze the frightful horrors and the sin of it.—*Josiah W. Leeds.*

LESSONS ON MEMORIAL DAY.

Text: "Ask now of days that are past."—Deut. 4:32.

Anniversaries are divinely ordained teachers. In the individual and collective life it is the periodic recurrence of great epochs that breaks up life's monotony, freshens the tides of feeling, and opens up new channels for thought and purpose. For nothing educates like an emergency and the memory thereof. The peril of life is through monotony, and the heart-wearying routine that makes each day a symphony in drab. John Morley explains Disraeli's failure by "beastly prosperity," long continued. But the biographer of Goldsmith accounts for a long period of unproductiveness in the poet's career by the long continuance of adversity. It seems, therefore, that uninterrupted anything is ruinous. Even sunshine, if long continued, devitalizes the air, and change and storm alone can sweeten the currents. Each husbandman knows that the summer days pack the soil into a solid crust. But sudden change, with two or three days

of cloud and frost in January, will make the clods as mellow as ash heaps. Thunderstorms are blessings in disguise for nature, and crises are angels of mercy for men.

The measure of strength and culture in man is the number of emergencies he has met and mastered. No youth ever becomes a hero through uninterrupted ease and pleasure, or uninterrupted pain and adversity. God secures progress through upheaval. It is the crisis that leads forth man's latent faculties. All the giants have fronted emergencies many and critical. Call the roll of the great poets and dramatists, the great leaders in liberty and religion, and it will be seen that the joys and sorrows, the defeats and victories of an entire generation seem to have been gathered up and emptied into the life of a single leader. What reversals educated Lincoln, Napoleon, Cromwell. David was the child of universal genius, because he was the child of universal experience, and passed swiftly from events triumphal to events tragic; events picturesque to events pathetic. Through monotony of cold, arctic races remain savage; through monotony of heat the tropic races continue uncivilized. The African wakens only to turn over and pick a ripe banana; having eaten, he sleeps again; and so the years are dozed away. One sharp frost would waken him from his lethargy. These tropic races have nothing to achieve, nothing to suffer, no heroes of liberty to celebrate, no great anniversaries. To them war or an earthquake would be an angel in disguise. Parkhurst reminds us that Isaac Newton scarcely rose to the level of mediocrity until his pride was stung by being kicked in the stomach by a schoolmate. Similarly, Savonarola was a strangely immature youth until a girl's scornful refusal roused the giant within him. Byron tells us that he traveled widely, because each new pleasure provoked a new poem. Contrariwise, when the mother of that invalid authoress was distressed because her daughter's poem refused to take on perfect form, Miss Havergal, lying in her invalid's chair, said: "The poem will complete itself after the next attack, dearest mother."

It seems, therefore, that for culture and growth man needs upheaval and contrast, emergencies and the anniversaries thereof, to interrupt life's routine and break up the fallow ground of the heart. Life must not be permitted to go forward upon a dead level. Therefore, the birthday instinct, warning the individual of the flight of years, and reminding him that what he must do he must do quickly. Therefore, the national instinct for commemorative days to quicken the national conscience and feed the fires of national enthusiasm. Happy the youth whose ancestry includes a long roll of worthies whose glorious deeds must annually be celebrated in song or story. Thrice happy the state whose history includes many achievements for liberty, to be commemorated through holidays. Just as the force of some Amazon is determined by the number of rivers and streams that lie back of it and crowd its current forward in mighty tides, so the measure of a nation's civilization is the number of victories, glowing and glorious, to be celebrated through days that commemorate these achievements for reform, for liberty and religion.—*Rev. Newell Dwight Hillis, D. D.*

THE HUMILITY OF HEROIC STRENGTH.

Text: The battle is not yours, but God's. —2 Chron. 20:15.

What does the great struggle of a nation's life teach us after all these years?

I. Every true battle worth dying in is above selfish aims, and for a cause which endures. The soldier who fought for personal ambition, missed the true greatness of it; the on-looker who looked selfishly, missed his opportunity and duty to open his heart to its high and holy claims.

II. The great cause which alone could justify battle is no transient interest; it inheres in a true love of our country, and is as worth dying for now as then, and is great and sacred because included in God's plan and work for the nation.

III. The battle appeals first of all to courage; but not to a cheap, excited boldness so much as to the solemn conviction that God and all good principles are in the struggle, and evoke our devotion today as well as the devotion of our heroic dead.

"Freedom's battle once begun,
Bequeathed from bleeding sire to son,
Is never lost, but always won."—F. N.

THE DAY OF MEMORY.

"What mean you by this service?"—Ex. 12:26.

The thirtieth day of May has long been set apart as Memorial Day, a day when every loyal citizen of these United States commemorates the deeds of valor, self-sacrifice, and heroism, and love of those brave men who have given their lives for their country; a day when a tribute is paid to their memory in song and stirring address; a day when, to the sober strain of the funeral march, the comrades of those who have gone before, journey to the cities of the dead to pay them the respect they merit; a day when our youth gather the choicest blossoms to adorn the graves of the nation's heroes, and on many a tide-swept strand scatter wreaths and garlands on the waves as a tribute to those who found a last resting place under the waters of the great ocean.

I. It is fitting that Memorial Day should be thus kept, and that honor and respect should be shown to our silent heroes who fought valiantly for the right, and who sought to establish justice and equity.

Under a banner which represents these purposes, a mighty army marched forth. Their tread was strong and manly. Full many had but fairly begun the journey of life, and marching onward, some found nameless graves, while others, halting by the wayside, dropped wearily from the ranks. These ranks have been growing weaker and shorter ever since and the buoyancy of the step is gone, but the same spirit burns in their hearts today, and dominates their purposes, and to no other class of American citizens is the thirtieth of May so dear as to the veterans of the war of 1861.

II. All honor to the living who shared in the glories of that period of strife!

Speaking of that great mass of soldiers who

gave their lives that the nation might live, and who fell at Gettysburg, Abraham Lincoln pleaded: "That from these honored dead we take increased devotion; that we here highly resolve that these dead shall not have died in vain; that the nation shall, under God, have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth."

How bright were those honors to await those dead! Their memory is precious. Their homes are cherished and revered, and loving hands shall plant the rose and myrtle on the graves where they lie, and when time and the elements destroy them, the love which prompted the gift shall endure, still paying sincere tribute to them, and others shall rise to guard sacredly their last earthly resting places. That grand army is dead but in name; that patriotic host still influences our thought, thrills our souls, and stirs anew our noblest impulses; just as the setting sun leaves a glow of light to guide the weary toiler home, so the light of their brave lives and deeds may guide us to deep and loving remembrance, and devotion to the cause of right and justice.

It is said that "the grave buries the dead dust, but the character makes the world." Worldly rank, wealth, honors, are all perishable and faulty; but zeal for the right, loyalty to God and fellow-man have immortality which no sword point can pierce, nor cannon ball shatter. "Thus living we act, dead we speak," and that in no uncertain manner.

III. Tall monuments, artificially chiseled with rarest skill, cannot honor our dead soldiers as much as the loyal, patriotic impulse planted in the hearts of our boys and girls today by the record of their deeds, impulses which, if properly nourished, shall engender loyalty, patriotism, and love for the flag which makes free,—

"That flag of the heroes who left us their glory,
Borne through their battlefield's thunder and flame,
Blazoned in song and illumined in story,
Wave o'er us all who inherit their fame."

IV. The strife is over; the battles all ended. The scroll of the century that was marked by the strife is rolled together. We join in giving

"Love and tears for the Blue,
Tears and love for the Gray."

The history so glad and so glorious which chronicles the stern struggle in which right and liberty were won by such an awful baptism of fire and blood, is written in the grave of every veteran. Their work is done. In the words of Ridpath, the historian, "Peace to the memories of the fathers! Green be the graves where sleep the warriors, patriots, sages! Calm be the resting place of all the brave and true! Gentle be the summer rains where armies have met in battle! Forgotten be the animosities and heart burnings of the strife! Sacred be the trust committed to our care, and bright the visions of the coming ages!"—*Rev. H. H. Hutchins.*

THE INCOMPARABLE DAY.

"And there was no day like that before it, or after it, that the Lord hearkened to the voice of a man, for the Lord fought for Israel" —Josh. 10:14.

I. It was a great thing for our nation that we had that incomparable experience of trial and victory in the Civil War; so great that the Spanish War, with its resulting expansion, seems but a little thing.

II. The main element of that greatness was that we got down so low that we had to cry mightily to God, and he gave us the grand uplift of his hearing and help.

III. God's mighty help is always ready, and each of us may have an incomparable and heroic day when the sun and moon shall stand still for us because God harkens to the voice of man.—F. N.

THE GREATEST OF ALL CAMPAIGNS.

"I have fought a good fight."—2 Tim. 4:7.

North and South there were many who could honestly say this of their career in the great Civil War. Attested by scars and by victories. Paul's campaign was a life campaign against many powerful enemies. What are the features of his "good fight?"

I. A resolute obedience to his Great Commander. Life's good fight is always under "the Captain of our salvation."

II. Intelligent understanding of the issues involved. Starr King says: "The most terrible bayonets are bayonets that think." In life's campaign we must rightly estimate the forces of evil. We must also know the ends for which we fight.

III. Clear knowledge of the powers that aid us. In decisive hours, the chief strategy of life's battle is to know where our reinforcements are, and how to summon them to the firing line.

IV. Unfailing faith in final victory. Grant once said, "A man is never whipped until he believes it." They win life's fight who keep the triumphant outcome as the central vision of the soul.

"Henceforth * * * the crown."—*Author unknown.*

NEW ISSUES CALL FOR NEW COURAGE.

"The Egyptians whom we have seen today, ye shall see them again no more forever. The Lord shall fight for you."—Exod. 14:13,14.

I. The issues of our civil war are past and can not be recalled, nor can foolish reactionaries reverse their decision. Slavery is dead, and there will be no more rebellion nor "State's rights."

II. New issues will be raised as Israel found new foes along the way to Canaan. They needed Moses' uplifted hands, and Aaron and Hur to help. There are new appeals to new courage.

III. All issues, old or new, require God's help; and we need faith as well as courage to secure the same providential care that helped the earlier heroes.—F. N.

LESSONS OF MEMORIAL DAY.

I. Two Grand Armies.—One below—worn, still in service, diminishing; the other above —swelling in size, life's warfare accomplished.

II. Two Grand Reviews. One in Washington at the close of the Civil War. One in heaven, wherein all the glorious tatters and rags, marks of our trials and struggles here

on earth, will be acclaimed by an angelic throng.—*Author Unknown.*

WHY REGARD MEMORIAL DAY?

1. It is a debt we owe to our veterans, living as well as dead.
2. It is a duty to ourselves.
3. It is an obligation to our children.

THE NEW MEMORIAL DAY.

O, the roses we plucked for the blue,
And the lilies we twined for the gray,
We have bound in a wreath,
And in silence beneath
Slumber our heroes today.

Over the new-turned sod
The sons of our fathers stand,
And the fierce old fight
Slips out of sight
In the clasp of a brother's hand.

For the old blood left a stain
That the new has washed away,
And the sons of those
That have faced as foes
Are marching together today.

O, the blood that our father's gave!
O, the tide of our mother's tears!
And the flow of red
And the tears they shed
Embittered a sea of years.

But the roses we plucked for the blue,
And the lilies we twined for the gray,
We have bound in a wreath,
And in glory beneath
Slumber our heroes today.

MEMORIAL DAY.

Memorial Day is the communion day of the comrades of the G. A. R. when the present takes counsel of the past; when what has been done speaks of what remains to be done; when our memory recalls the time that
Our eyes beheld the glory of the coming of the Lord,
When he loos'd the lightning of his terrible swift sword
As his truth went marching on.

We strew the flowers over the graves of the men who sacrificed their lives in behalf of their country's cause, and gratefully and reverently exclaim:

"O shadow armies! bending where the roses shed today
Their gentle fragrance typical of all our hearts would say;
From the spires of the Atlantic to the Golden Gate sublime
Where Thomas waits his old reserves, who're serving out their time;
O shadow armies! bending where the drooping lilies weep,
With the watchers broken hearted, who slumber not nor sleep;
O shadow armies! bending from the summit of the stars,
Bearing up the flying pinions of the dear old Stripes and Stars:
Bear witness that we keep today the vows that we have spoken,
In our Iliads, in our anthems, in our prayers weak and broken,
In our statues proudly rising, in the statutes none can sever
From the records of the Union, sealed forever and forever."—*Rev. Samuel Sawyer.*

Seed Thoughts

RISE ABOVE YOUR PERSONAL INTEREST.

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4:3.

The spirit of the world is, to look out for number one. The spirit of Christ is, to live and be spent for others and for a great purpose. Which spirit have you?

"Do not be blind to this truth—that if you have no higher motive than your own personal interest, it means that your soul is for sale if the price be made sufficiently high. You may disguise this fact from yourselves, but you will not disguise it from others."—*President Hadley.*

WHOLLY CONSECRATED TO A GREAT PURPOSE.

"For I determined not to know any thing among you, save Jesus Christ, and him crucified." 1 Corinthians 2:2.

Paul made a profound impression on the world, and even a great place in human history, because he gave himself up wholly to a great purpose. What is your purpose as a Christian, or have you none?

"Find your purpose, and fling your life out to it, and the loftier your purpose is, the more sure you will be to make the world richer in every enrichment of yourself."—*Phillips Brooks.*

GODLY PENITENCE.

"For godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death." 2 Corinthians 7:10.

Many a hasty deed is followed by bitter repentance throughout life, but this can be made, with God's help, fruitful of a careful life thereafter, high character, and good works. It is infinitely better to have a godly penitence, than a hopeless, reckless remorse.

"When James IV of Scotland was a boy, he stood in arms against his father. All his manhood was one long bitter penance for that sin. In memory of it he wore under his robes an iron belt, and to that belt he added every year a new link, that his repentance might be heavier every year of his life."—*F. W. Farrar.*

GREAT ISSUES FROM SMALL DUTIES.

"And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldst thou not have done it?" 2 Kings 5:13.

Naaman the leper, haughty and proud, was ready to do some princely deed, if it would only bring him health, but was insulted by the simplicity of the thing required. We are all in terror of the commonplace task, wherein Providence is seeking our soul's welfare.

"The workshop of character is every-day life. The uneventful and commonplace hour is where the battle is won or lost."—*Maltbie D. Babcock.*

HOMILETIC DEPARTMENT

G. B. F. Hallock, D. D., Editor

BEST OF RECENT SERMONS

J. Wilbur Chapman, D. D., Rev. J. H. Jowett, M. A., Rev. Armory H. Bradford, D. D., Rev. Charles H. Elder, Rev. F. W. Palmer, D. D., Geo. J. Vogel.

The Spirit's Witness to the Truth

J. Wilbur Chapman, D. D., Evangelist.

Text: "Yea, saith the Spirit."—Rev. 14:13.

This world of ours has had some marvelous galleries of art, in which deeds of heroism, the stories of saintly lives, and the beautiful representations of the landscape have made the canvas glow with rare splendor. But to my mind there has never been produced anything so rich and so beautiful as that found in the Book of Revelation. It is a book difficult to understand, and yet it is the one that has in it a blessing pronounced upon the reader, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."—Rev. 1:3.

But I want to call your attention to the fourteenth chapter where the angel flies, going with the everlasting gospel, and where the Son of Man is sitting on the cloud with a crown on his head and a sickle in his hand. It is the chapter in which I find my text, "Yea, saith the Spirit."

The whole verse reads, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

It is the Spirit answering to the truth presented here. I think a minister is always laboring under a difficulty when he tries to put the things of heaven into the language of earth. Our language is so inadequate. And so when I say that this is like an interruption by the Spirit, this may appear to be an incongruity, for he wrote it all. At least, I can say the text I have chosen is like an interruption by the Spirit. He inspired John to write, but now he breaks in on the message. There are two places where this occurs. One is in Heb. 3:8, "Jesus Christ the same yesterday and today, and forever." If you read that verse in the original, you will find it a little different, "Jesus Christ the same yesterday and today; yes, and forever."

And so my text is like another interruption. John is writing and he is interrupted. He had just written, "Blessed are the dead," when the Spirit breaks in saying, "Amen," saith the Spirit.

This is like an antiphonal service in the great cathedral of heaven—John like one choir here, and the Spirit another up there. John writes here, and the Spirit answers there, "Amen and amen."

There are so many different descriptions of the Holy Ghost in the Old Testament and the New. In Genesis the Spirit of God brooded over the face of the deep, like a mother, in his love.

And in Acts 2:2, the Holy Ghost is like the wind.

And then in Acts 2:3, we have the Holy Ghost like fire—the One who purifies.

But in addition to all these figures, it must be remembered that since Pentecost he is the director and controller of the affairs of the church, and we as ministers, if we would have his approval, must teach and live only the things to which the Holy Ghost can say, "Amen." You cannot divorce any part of the church service from him. If it is not a work which he will bless, and which he will attend, I believe with all my soul it is no service. God will not accept a service which is not inspired by the Holy Ghost, and to which he will not say "Amen." So, whether it be the preaching, praying, or singing, unless controlled by the Holy Ghost, it is not pleasing to God. The work of the Holy Ghost, is to glorify Christ. "He shall glorify me," said Jesus.

I. The Holy Ghost is ready to give his approval to the statement, The Bible is the word of God. Men dodge the issue when they say "It contains the word of God." They say, "Every scripture inspired of God is profitable," etc. That is not what we want. Every scripture is inspired of God. They would teach us that some scriptures were inspired and some were not. Then you have to depend on their judgment as to which is inspired and which is not inspired, and it does seem to me that it is hard to tell under the circumstances where speculation should begin and where it should cease. How can you tell whether it is or is not inspired if you know that some is and some is not? You are floating in the midst of a sea of speculation.

"Though it is made of paper and printers' ink and leather, it is different from all other books; but how is it different? Oh, it is different because God breathed into it. Just as he took the dust of the earth and fashioned it into the image of a man and breathed into him and gave him a soul, and man became different from all things on the earth, so he breathed into this book." To this statement, this morning, I think I can hear the Holy Ghost say "Amen and amen."

A storm swept the New England Coast, and it was reported in Boston that the Minot lighthouse was down. The excitement was intense. But one day the keeper of the lighthouse was seen upon the streets, and his friends said to him, "They told us the lighthouse had gone down." He looked at his questioners in perfect amazement. "It is true," he said, "that this was the heaviest storm I have ever seen, but she never shook." She never shook! Blessed old Book! The critics have cut it, and the agnostics have questioned it, God's enemies have abused it, but it never

shook! I think I hear him say—that blessed One who was mystical to us a week ago, but the most real friend we have today, with the possible exception of our Lord—I hear him say "Amen, amen!"

II. Another thing to which I am sure the Spirit will answer "Amen" is, Jesus Christ is the Son of God. John 15:26. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

There are many arguments to be used for the unregenerate. If you are unsaved and you want to know about Jesus Christ, seek to know what he said about himself. What does he say of himself? When the priests asked him if he was the Son of God, he said, "I am." Possibly you hold him to be a good man. You cannot hold that theory, my friend. He said, "I am the Son of God;" and he was, or he was an impostor. And then when you become a child of God and want to know more of his divinity, test him. Try him in heathen lands.

John G. Paton went to the New Hebrides Islands and told the story of the cross. It changed the islands. There are churches and schools in the islands now, and the people are new creatures. What did it? They heard about Jesus Christ, and it transformed their natures and changed their surroundings.

Try him in your own life. Give him a fair test. Do you remember that verse, "Where the Spirit of the Lord is, there is liberty??" It does not mean liberty to do as you please. That is lawlessness. But where the Spirit of the Lord is, there is liberty for him to do as he pleases, and that is transformation of character. Just give him a chance to do what he wants to in your life, and before a week is over you will know that he is the Son of God. Lift him up, as Paul did, and he will prove his divinity as he draws all men to himself. It is here the preacher differs from the orator. He preaches Christ, and in no other theme—philosophy, poetry, art, literature, ethics—may he be sure of the co-operation of the Spirit.

You remember that story told by F. B. Meyer. He was passing through our country, and when on the railroad one day he looked out of the window and saw a man sawing a log. "How in the world can one man saw a log like that?" he said to himself. The train rolled on, and the track made a bend, and he looked back, and there, on the other side, was another man, down on his knees, and he was sawing too, and the bodies of the two men moved in rhythm. The man behind, out of sight, was moving his body in perfect time with the man in full view. Oh, it is a blessed thing to preach in perfect accord with him, so that when you move here, he moves there. So you must preach him cradled in the manger; going into Egypt; living in Nazareth; healing the sick; cleansing the leper; raising the dead; weeping in the garden; scorned in the court-room; dying on the cross; rising from the tomb; ascending into heaven; and coming again in power; and you will keep in such rhythm with the Holy Ghost that you will hear him say "Amen," "Amen, saith the Spirit."

III. There is another truth to which the Holy Ghost may say "Amen." The Church is the body of Christ. The Holy Ghost is the life of the church, and he may be hindered or quenched.

Some people say the hope of the church is in getting sound theology, but I think it is putting the Holy Ghost where he ought to be in the church. "It seemed good to the Holy Ghost, and to us," that is what we ought to say.

Mr. Spurgeon said that a gospel sermon must have enough of gospel in it so that if a man should come in and hear you just once, he would have gotten enough of the plan of salvation to know how to be saved. To this I think I can hear him say, "Amen."

So it is a possible thing, when we say the Bible is the word of God, Christ is the Son of God, and the church is the body of Christ, and you are his sons—is it possible to hear him? I say, "Amen, amen, amen, saith the Spirit."—*J. Wilbur Chapman.*

"That Which is Lost"

Rev. J. H. Jowett, M. A., England.

Text: "What man of you, having a hundred sheep and having lost one, doth not * * go after that which is lost?"—Luke 15:4.

I. I thought perhaps he would not have troubled about one. If he had had only two sheep and had lost one, I could have understood his concern, but to lose one out of a hundred would seem to be an almost insignificant loss. That is the line of reasoning which we sometimes introduce into our affairs. We reason as if the loss of one is lessened in its painfulness by the many that remain. We hear of some parents who have lost a little child, a fountain of joy and cheer. We compassionately inquire: "Have they any children left?" "Yes, they have four left." "Ah, well, it isn't so great a loss as if they had only one." That indicates a common principle of reasoning—the greater the family, the less the value of the individual soul. We carry the reasoning forward into the religious sphere, and it becomes the parent of depression and doubt. It creates the most terrible of all orphanhoods, the fear that there are so many of us that the individual does not count. God overlooks us, looks over us, and we cry, "My way is hid from the Lord."

Now this parable is intended to be an antidote to all such feelings of self-disparagement and doubt. The size of God's family does not affect the preciousness of the individual soul. The one sheep is not lost in the flock. "He calleth his sheep by name." "He loved me, and gave himself for me." Let us hold fast to this inspiring truth—the infinite worth of the one in the esteem of the infinite God.

II. "If a man have a hundred sheep and lose one." I think it exceedingly tender and beautiful that the Master compares his family to a flock, and that he pictures his lost children under the figure of lost sheep. A sheep does not intentionally go astray. It puts its head down to the grass, and begins to eat and eat, and follows on and on, and at last, looking up, finds it has wandered far from the flock and

is lost. It was so absorbed in feeding that it paid no heed to its whereabouts. I do not think that men go off into ruin by premeditation, by set and well-defined intention. They become thoughtlessly absorbed in something, and they never call a halt to look around, to ascertain in what direction they are tending. Men get their heads down to the making of money. It absorbs all their energies and all their thoughts, and almost unconsciously they wander far from the Shepherd into moral and spiritual perdition. Minor fascinations ensnare until we forget or ignore the fascinations of our Lord. This is true of every kind of temporal pursuit and enjoyment. The sheep of God's pasture stray away in thoughtless absorption, and become lost in the region of wild beasts and night.

III. "He goeth after that which is lost." We are not left to our own deserts. "The Lord is mindful of his own." "The Son of Man is come to seek and to save that which was lost." How does he seek us? He makes us "disquieted within us." He makes us restless. He makes us depressed. He makes the grass of the distant pasturage dissatisfying. Have we not heard men say of their sinful enjoyments, "I am sick of it." But they used to like it? Yes, but "their drink is turned sour." Who has brought the distaste? The Great Seeker, that he might turn us home again. "Why art thou cast down, O my soul?" That is a most blessed depression if it lead to a return to the good Lord.

IV. "And when he found it." In what condition does he find the sheep? Shepherds have told me that they sometimes find their lost sheep very exhausted, very weary, quite tired out. That is how the Good Shepherd finds his wandering sheep. The devil has undermined their life, and sapped away their strength. Their power of will is emasculated. Their power of resistance gone. Sin is an awful exhauster. "My strength fails because of my iniquity." Hear now the sweet Gospel. "When he hath found it, he layeth it on his shoulders." He takes us in our moral impotence and carries us. Men who have no powers of resistance or persistence are made "more than conquerors" in Christ. How long will he carry us? Will he ever leave us to the terrors of the wild beasts? "Even to hoary hairs will I carry you."

"He is willing to aid you,
He will carry you through."

—*J. H. Jowett in Record of Christian Work.*

Leadership of Jesus

Rev. Armory H. Bradford, D. D., Montclair, N. J.

Texts: "And they immediately left the ship and their father, and followed him."—Matt. 4:22.

"If I will that he tarry till he come, what is that to thee? follow thou me."—John 21:22.

"I am he that liveth, and was dead; and, behold, I am alive forevermore."—Rev. 1:18.

Why do we need a leader? For the simple reason that truth disembodied and unincarnated has never been able to command the enthusiasm of mankind. Every great truth has become incarnated before it has become a power. Incarnation as an essential power has been recognized in all the religions of the world. It does not belong essentially to Christianity, but it is one of the common elements in all religions: it belongs to Buddhism, Hinduism, Zoroastrianism, Mohammedanism, just as truly as it belongs to Christianity. There is a difference in the object in the incarnation, not in the fact. Our leader lives; not disembodied and far away truth, but an ever expanding and magnificent reality, he moves before us on his shining pathway down the ages. I might just as well have spoken of the eternal kingship of Jesus. "King" does not primarily mean ruler but leader.

I. In the first place let us consider Jesus as the eternal leader of humanity, in the realm of thought. In these days we are sometimes asked, "Is it possible for a thinking man to be a Christian?" I would put the question in another way and ask, "Is it conceivable that a thinking man can do otherwise than accept Christ as his leader?" For he gives us the profound and only satisfying answers to the deepest of problems of our earthly existence. If life is to be worth living, if we are to have power and usefulness, if there is to be something of joy, there are certain questions which must be answered. We must have some clear and definite idea as to whether we are simply in the hands of a vast and heartless and everlasting process, or whether we are in the hands of an infinite and everlasting love.

What is the answer Jesus has given to these profound questions? In whose hands is the universe? Who holds all things that are? The answer has been in one form or another, God, power, law, force—all answers good enough as far as they go, but Jesus has given us a larger interpretation. He has said every bare-footed beggar boy, every slave with a black face, every poor outcast woman in the desolation of a great city, all who struggle in the midst of their poverty and trial the world over, all are in the hands of the infinite and the everlasting Father.

There is nothing that convinces me of the reality, the divinity of Jesus, like the answer to that question. We want to know about the power behind all things. He might have referred to the book, or to the wise men for an answer to these questions, but we should have misunderstood the book or the wise men. No; he said, in effect, "Do not consult the wise men, if you want to know about the person who holds the universe in his hands, but go into your own homes, and think of all the strength of fatherhood, and all the love of motherhood, and remember that as the heavens are high above the earth, so the love and the strength of God is above that of earthly parents." Who shall teach us about God? I am never so humble as when I think of the answer of Jesus to this question. It happens in the life of every home in which there are children, sometimes the father is God to the child. What kind of an idea of God is the child getting? When the father is leading a careless wicked life, what kind of an idea can the child get? Behind all things is the perfect Father leading on the procession of the universe. But more than that, it is the Father incarnate in the form of perfect humanity.

And he has told us that things are not right

as they are. Of all heresies that this world ever heard, that one that says, "whatever is, is right," is the worst. Whatever is, is not right; things are moving toward the right, and the right is something to be reached in the kingdom of God, the new heaven and the new earth.

There are some questions which take hold of our lives and we must have them answered. I ask one leader and another, and at last I come to the young Man of Nazareth, and he puts his hand on my head in benediction and he says, "Be quiet, let your heart be still; you are in the hands of One who loves you with an everlasting love." That is the interpretation of the universe. All nature moves in harmony with his will, and every wind that blows is in accordance with his purpose. If that is the solution of the problem of life, I can be still and wait for the future to disclose the larger life.

II. In the second place, Jesus is our leader in the path of personal perfection. We cannot understand why it is necessary for people to suffer, yet the fact is true that everywhere suffering prevails, and it is impossible for any one to escape. The old Hindus tried to ignore suffering, and they said there was no suffering. The Buddhists said the beginning of enlightenment is the realization of the nothingness of things. But all the while the realities of suffering press upon us, and we ask, what do these things mean? There has never been another answer so well attested as the answer which Jesus has given: "Whom the Lord loveth he chasteneth, and scourgeth every one whom he receiveth." What a revolutionary idea that is! Suffering is the way by which we rise and mount. "Steep and craggy is the pathway of the gods." But the gods walk easily over the steep and craggy pathway. If it had been intended that we should be people without power, then we might be in a world in which there is no suffering. But Jesus is an example of a man made perfect by the things which he suffered, therefore he is able to be our leader. We grow strong by resisting, by the exercise of the powers which have been given us.

III. In the third place, Jesus is the leader of humanity as we move along the pathway of service. Education is of no value in itself except as it is useful for the world. We grow strong as we use our strength, so we have the sight of the strongest ministering to the weakest, the noble serving the ignoble, of the One who had all things giving himself for the world—making himself the servant of all. What a revolution of human judgments there will be some day. We have been in the habit of honoring sovereigns, and building monuments to those who occupy great places in the world, but he who gave the cup of cold water, Jesus tells us is great.

In the church as I think of it there are no popes nor priests nor deacons nor elders, no officers, only men who are called to be servants. "Let him who is chief among you be the servant of all." I had heard that hospitals were first established among the Buddhists, so I investigated the subject and found that no hospitals ever existed until one was founded in the fourth century of our era in the name of Jesus Christ by a Christian woman named Fabiola. There were only rude means of taking care of the poor before Christ taught the divinity of humanity. When we see in humanity something of God, we realize the sanctity of service.

Jesus, our leader, taught the realization of the social ideal that no man can live to himself.

IV. Finally: How constantly it comes to us, how slowly it grows upon us and we cannot get away from it—the great unknown toward which we are all advancing. Slowly, slowly our life is contracting—and what lies beyond? If our Master has spoken no other words than those which concern the life beyond, he will yet be worthy of our love and reverence. He says, "In my Father's house there are many rooms." When the dark hour comes to him, what will be his attitude? What will be his last word? Listen! "Father, into thy hands I commend my spirit." And yet there was still one final word. After his resurrection, as he is leaving the disciples he tells them, "I ascend unto my Father and your Father, unto my God and unto your God." What is death? Ascending unto our Father and our God. Death is going into another room in the infinite palace of God. It is commending ourselves to our Father. Do we need to acknowledge anything more than that?

Jesus Christ is the leader of humanity because he has answered humanity's profoundest questions, because he has opened before us the path of personal perfection, because he has shown us that we, too, like him may be servants of all, because he has made us fellowworkers with him in bringing the new heavens and the new earth, and, because when he went away into the darkness he showed us the heavens open and made us realize that all we need to know of that great hereafter is that it is in our Father's kingdom. And so like those who heard beside the Syrian sea, let us without a word rise up and follow him. Let the prayer of our hearts and the efforts of our lives be, "Nearer, nearer, my Lord to Thee."—*Amory B. Bradford.*

Memorial Day

Sermon to Veterans

REV. CHARLES H. ELDER.

Text: "I will make thy name to be remembered in all generations." Ps. 45:17.

A poet of the ancient Church thus sings of God. It is a love song that burst from his grateful lips and to the music of which the marching generations listen. David could not make God immortal, but he could help keep his name before the people in all periods of time.

Life is more than years, influence is greater than acts, and there is a human part in the work of divine remembrance. Men are not to be silent when nature speaks of God.

The Family, the Church, and the State are the greatest institutions that sprang from the creative purpose of the Almighty. Their mission is to make earth a paradise, society millennial in character and human life divine in semblance.

Whoever lifts up these institutions among

men lifts up God in remembrance among the generations.

Members of the Grand Army of the Republic, you are in David's line of thought. His spirit glorifies your history as soldiers. His sentiment was your motto in the trying hours of a nation's imperiled life. Your lustrous and immortal deeds reflect God as well as country. The fall of the great republic would have meant the feet of progress halted, the stream of human rights narrowed, the voice of truth weakened and the glory of righteousness shadowed.

You have caused the name of God to be remembered in all generations by making human life less than public good. Self abandonment is the law of true greatness. Progress comes through sacrifice. Crosses mark the pathway of peoples before their nations stand in time's throne-room.

Courage, not cowardice, has left its unfading impress on your record. Self-sacrifice, not self-love, has given to you an immortality of fame and has associated your name with the heroes of every history and the martyrs of every clime.

Your country's call when a war cloud was hanging low in her darkened sky was the call of God. In answering it death struck at the right, center and left wings of life's army and broke through again and again, and the republic's loved soil became a sacred one where heroes' ashes lie. The royal mounds, rising from nature's peaceful bosom, are decorated by the hand of God and the hand of a grateful republic with beautiful flowers every spring time.

You are in a divine order of things. A flower bends earthward and drops its ripened seed to mother larger beauty at happy springtime. The Saviour went to the crucifixion on Calvary, but death to him meant larger life to the race of mankind. Early Christians went through the nameless horrors of bloody persecutions to their graves, but the blood of the martyrs became the seed of the Church. They were the sowers whence came greater harvests of gospel triumphs.

The men of 1861 loved life, but they loved country more and turned from home's sweet lullabys to death-sung battle music. Many of them fell, but their country fell not with them, but has risen to higher heights among other governments of the world. They poured their life-blood into the channel of a nation's prosperity. They live in the wider meaning to freedom, in the greater glory of the name of American.

You stand as human saviours of your country, as the agents of God in the work of equalizing rights and unifying a republic. You were willing to pay the price of a nation's greatness in suffering and death itself.

You have caused God's name to be remembered in all generations in the emancipation of a race. You are history makers with a proud record. Many have been crowned in the corridor of time as the benefactors of their race, but you have gone into the world's hall of fame and on God's honor roll as the liberators of a race.

In a great Jewish festival of remembrance God is honored as the cause and Moses as the instrument of manumission. Christians the wide world over in their doxology to God for the scheme of redemption joyfully sing of Christ who saved them from bondage to sin. The Russian peasants in their song of thanksgiving to God for civil rights gather their notes of praise around Alexander, who opened the door of progress to their fettered feet. The black subjects of the widespread English colonies in their heartburst of gratitude Godward cherish the sweetest memories of Wilberforce, who placed in their hand the wand of self-rule.

The colored people of America with one hand lovingly touch God as the author and with the other the boys in blue as agents of their emancipation.

What beautiful tributes gather around your redemptive work. Booker T. Washington, the Demosthenes among the negroes, said: "You found me a chattel and left me a man." Bishop Derrick wheels into line with his poetic eloquence and exclaims, "You turned our eyes as a race from the whip of an overseer to the wand of hope. You turned our feet from the slave pen to the beautiful path of freedom. You turned the slave block, which we dreaded, into the school house which we welcomed. You turned us from manacled slaves into American citizens."

So you ushered in a new era of social progress, struck another hour in the march of events. The Declaration of Independence is no longer a falsehood. Liberty is the law of the land. The sun rises upon no master and sets upon no slave in this great republic. A free race is your praise and your living monument.—*Charles H. Elder.*

Religion In Your Wife's Name

Rev. F. W. Palmer, D. D., Auburn, N. Y.

Text: "Won by the conversation of the wives." 1 Pet. 3:1.

It sometimes comes to light that a man's real estate is in his wife's name. Much oftener his religion is in his wife's name. We see it in the greater religious faithfulness and activity of the women and their numerical preponderance in the services of the Sabbath and the mid-week meetings. In a certain town one night 117 men attended the seven prayer-meetings and 1037 men attended the thirteen saloons. The piety of that town was largely in the wives' names. For the wife holding the real estate there are good and honest reasons recognized in the business world, but for her holding the religion the explanation lies in the husbands' cowardice, laziness, and reckless neglect of the most important interests and duties that the mind can conceive. It is not the men's infidelity, nor business pressure, nor prejudice against the Church that keeps them from taking their stand boldly and faithfully as church members and workers for Christ's kingdom; but either a fear of public criticism or a childish fondness for habits and enjoyments they know are impossible to a Christian, or a gross indifference to the eternal welfare of their souls and their duty to their Creator.

I. Undoubtedly woman has special religious capacities. Many husbands will agree with Keble, who said, "my wife is my conscience, memory, and commonsense." Longfellow puts it truly:

"As unto the bow the cord is
So unto the man is woman;
Though she bends, she obeys him;
Though she draws him, yet she follows;
Useless each without the other."

And always she has surpassed in brave fidelity.

"Not she with trait'rous kiss her Saviour stung;
Not she denied him with unholy tongue;
She, while apostles shrank, could danger brave,
Last at the cross and earliest at the grave."

As the mother and home maker, woman occupies a position of religious influence and responsibility and ordinarily she fills it grandly. An irreligious woman is a monstrosity of nature. Let us be thankful for their earnestness. They have kept the flame alive in many places. Thank God for your own mother's religion.

II. And yet there is no rational excuse for religion being in the wife's name. Males slightly exceed females in birth records. It is easier for men to engage actively in interests outside the home. They are the vast majority in the lodges and clubs. If there are a quarter million women in the Eastern Star and as many in the Daughters of Rebekah, they are vastly outnumbered by the Masons and over a million Odd Fellows. And political equalities to the contrary notwithstanding, the natural and appointed public representative of the household is not the woman, but the man. It is the men who should be in the majority in the public gatherings and activities of the kingdom of Christ.

Now, I am not a pessimist. It seems to me the tide is turning somewhat. In the one church I know best I discover an apparent steady increase in the proportion of male members. At its founding in 1862, out of sixty charter members, 15 were men, or 25 per cent. In 1880, 29 per cent. were men; in 1893, 30 per cent; in 1905, 34 per cent; and of the members added in the last five years just preceding about 40 per cent. were males. Let us hope this is a token of general improvement and looking toward a more manly and consistent position of our men in respect to these great interests and duties of the church.

III. The text "won by the conversation of the wives," indicates a similar state of things in the early days of Christianity, and the apostle speaks an earnest word to the wives concerning their duty. The Christian wife, or sister, or mother of an irreligious man is placed in a position of responsibility and the apostle holds out the prospect of being the means of his conversion to God. Thank God, that is not uncommon. The salvation of men by means of their wives' religion is a gospel principle. God bless the Christian women. Be encouraged. Your prayers will be not in vain. Learn from the text the way to do it. Not by your preaching and exhortation; not by fervent praying, unattended by a loving life, but, says the text, "by chaste conversation (manner of life) coupled with fear (reverence), "you shall win them to God and duty."

1. Now, speaking directly to men who confess that the piety in your family is mostly in your wife's name, let me say first, it is a great benefit for one to have a Christian wife, or partner, or friend, or to live in a Christian home or a Christian land. Be thankful for that and appreciate it and help it. I would say a word in the matter where husbands are often unconsciously lacking—in the sympathy and consideration of the wife's deep religious wants and interests. We men are sometimes guilty of a pathetic disregard and ignorance. Here is an illustration in a recent sketch. A little girl is talking about her home:

"Mother's chest isn't never really bad, except when dad smokes in the kitchen of an evening; but she won't say nothing about it to him, because it is very hard if he can't have a pipe in his own house, same as other men does. Sometimes it makes mother feel that queer she has got to go to bed, and then dad says: 'Why, what's took you, mother? You have been rampaging around too much. Why don't you let things be? I never take heed of nothing as long as I get my meals, and the boys would rather be dirty.' Dad's such a stupid he don't never think it's his smokin' as done it, and he'll make her a cup of tea and carry it up to her, and then he tells me to make haste and grow, so's she won't have so much work to do. It do annoy me! I don't think I'll let my husban act so silly. But mother says you never know till you get them."

2. If your religion, my brother, is in your wife's name, at least be generous and considerate toward her in this, which means so much for her consolation and support in the great trials and needs of her life.

3. But should your religion be in her name? I speak not of joining the church, especially, but about your personal spiritual life, the salvation of your soul, your duty to God. A question to be settled by a good many men is whether the piety and virtue of the women will carry the family to heaven, including the husband and father who neither professes nor practices religion on his own account. The question before us is, does a man need less religion than a woman and does God expect less piety, prayer, profession and performance from him because he is a man? The question needs but to be asked to receive its answer. And now shall manhood continue to barter its birthright of brave loyalty to duty and God's cause? Shall craven fear of associates, shall indolent disinclination to exert themselves, shall too absorbed ambition for worldly success, shall the glitter of gold, the perilous love of pleasure and conviviality in their clubs keep our men, our strong, influential young men and business men—our skilful mechanics, our magnificent workers in machinery, our clerks, bookkeepers and merchants, our doctors and lawyers, our teachers and city officials, men who have homes and children—shall any unworthy considerations keep them from doing their part in the church of Jesus Christ,—from grandly and faithfully doing their part to help solve its problems and do its work, from taking their stand squarely and boldly for the religion they secretly believe in? Shall they by neglect, fear, or selfish pleasure lose the priceless blessings of salvation and immortality and moral safeguarding which are offered them in open, frank, loyal discipleship?

a. Men, I urge this on you, for the sake of

the needs of the Church; because of the masculine strength and capacity and executive energy you alone can supply. The Church has problems to face, adaptations to make to pressing conditions, which the men only can achieve. To reach the irreligious masses of men, to be a blessing to the toiler, and to speak with authority to the worldly rich man, to bring the power of religion to bear on public morals and political righteousness—for these things not women, but men must do the work and bear the responsibilities of the Church.

b. I urge this on you, also, for the sake of your boys, for the young men of this city. Sons will go where their fathers go, and sometimes will go farther than they go. It is an awful thing to be an irreligious father of boys if one cares anything about their religious future.

c. And then, for your own sake, for the salvation of your own souls, your religion must be your own. Before you stretches out life's path and beyond is the long road of eternity. You must walk this path, you walk it in yourself, either with God or without him; either with the joy or help of religion or without it. Which shall it be?—*F. W. Palmer in The Westminster.*

Behold I Show You A Mystery

I. COR. 15:51

THE MINISTRY OF MYSTERY.—GEO. J. VOGEL.

St Paul was the greatest intellect of the Apostolic age. There might be no contradiction if we said he is the greatest mind of the Christian ages. This is the man who was "caught up into the third heaven and saw things not lawful for utterance."

With his great resources we might expect to find a man who would say, "Behold I will show you a revelation, something that no one ever has been able to fathom." No, he says, "Behold, I show you a *mystery.*" That is not new. Mysteries are everywhere; solve them for us! Paul is going to show us a mystery with a charm, with a ministry.

Paul is speaking about death, the resurrection, immortality, and he says, "Behold I show you a mystery." Think of it! If he could only set this great question clear! No, it is even with him a mystery. The whole realm of life is made up of partial knowledge. We know so much—more, we know so little! Write down *all* that you know about anything and see how much is unknown about that which is best known. The ramifications of truth soon carry us into paths hitherto untrodden by us. We are amazed how much of life is lived in the subjunctive mood. It is true by the trick of voice, or hope, or by the enrichment of experience we may put it into the declarative or imperative form. But we will find mystery lies in the path which ever way we turn.

But Paul seeks to show us that the unknown does not rob us of the glory of the known "This corruptible must put on incorruption, and this mortal must put on immortality. * * Then shall be brought to pass the saying that is written, Death is swallowed up in Victory." He does know something triumphant and glorious about this great subject after all. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." What he does know is sufficient to assure him that the mystery holds still greater riches and glories which time and eternity shall unfold to those that love God.

Then mystery does not limit hope, rather it gives wings to faith.

II. It comes with its kindly ministry bearing satisfaction.

Tennyson, one day was standing by a crumbling wall, where a little flower was struggling to express its life in beauty. There was enough in the little flower to challenge his attention, awaken his interest and inspire his poetic soul. He lingers, he talks to the flower,

"Flower in the crannied wall,
I pluck you out of the crannies.
I hold you here, root and all,
In my hand.

Little flower—but *if* I could
Understand what you are,
Root and all, and all in all
I should know what God and man is."

And Tennyson was right. He could pluck it from the crannies and hold it "root and all" in his hand. But the mystery of root and stem and blossom! Whence this perfume and coloring? There is the violet, the pink, the crimson and the snow white petal. Where did the flower get these beautiful colorings? That is answered so easily, from the light, from the sun! So it is said. But no one yet knows by what vegetable or divine art one flower gathers the white, while another chooses the violet, blue or pink hue. Yes, mysteries lie here. If Lord Tennyson could know all about this flower, "root and all and all in all," he would have to know about creation, life, potentialities, eternity—he then indeed would know

But the mystery did not rob the poet of his flower. He plucked it, fastened it into his buttonhole, had a nosegay. It was beautiful, fragrant. It inspired his soul to lofty thoughts. It lifted his life beyond the realm of mystery into that of sublime faith and trust. It is so with all mystery. If we stand uncovered, as Linnaeus did before the flower, when he felt God was passing by, we shall find that all mystery comes not with rebuke but with satisfaction to the reverent.

Paul said Death is a mystery. Tennyson said the flower is a mystery. We can just as truthfully say that Life is a mystery. Here the theologian and the scientist have tried their creed. The theologian and the humble Christian have alike been quite satisfied with the scientist's declaration. "In the beginning God created." We inquire what did the life of vegetable, of fish, of beast, of man begin? Scientists do not know. Some say that somewhere, sometime, there was a living atom or cell. This came to pass somehow after the molten mass, the fire mist had evolved suns, moons, stars and earth—and after the crust of the earth had sufficiently cooled. Anyway, there was the first life-cell and from it all life in due time came. This of course is *no miracle.* If God had created a thousand forms of life, atoms or creatures, each persisting in its own course, that would be special creation and *a Miracle.* But if God, or evolution, or force could reduce this wonder to a simple, single cell out of which all these wonders of varied

life might come and find themselves at last crowned in man, would that be less a wonder, a miracle?

The mystery of Life is no less a miracle if developed from a single cell than from a thousand specific creations. A single created life cell with the varied life possibilities would require no less, but perchance even more of God. It is no less a miracle, rather it is by so much the more a mystery. But I think of the coming of Life as the unfolding of the eternal laws of God, saying, "let there be life, and there was life."

But Life is here. We hail it as a most precious boon. It comes in mystery, but in "Clouds of glory." Life is everywhere. It fills our homes with laughter, happy faces and joy.

Life the mystery comes with its ministries bearing to us the most hallowed satisfaction. Let it become clouded as it will, still there are times when we climb to Paul's side, and with him say, "For we know that if this earthly house of our tabernacle be dissolved, we have a building of God, a house not made with hands eternal in the heavens." Thus buoyant and hopeful we reach out, behind the veil, and lay hold of eternity.

We have not yet exhausted all mysteries; we suggest another, Religion. If Death, the Flower and Life are mysteries, so is Religion. Who can tell when or how was pressed into the life cell the seed of religion, that has blossomed in some form in the life of every race or tribe on the earth? We have for centuries been trying to tell how God comes into our hearts and we have not been able. The whole realm of religion, redemption, repentance, forgiveness, salvation, all is a precious experience in which we rejoice, but who can tell all about God's wonder workings in the human soul? We have tried and we have in part failed. The height and the depth are too great for our pen or tongue. But just as truly as the flower with its mystery comes with its ministry; just as really as Life comes with its hidden secrets and its ministry; so religion comes bearing its precious helps and realities. It is ours to have and to enjoy.

This does not teach that there is no way to a fuller understanding of religion; for each century has had its own message and revelation.

The paths of science and life and religion lead so along the same highway that they seem at times to be one.

If we look back for a century or more, we find great changes have taken place. Science, life and religion have climbed upward. This has been accomplished by laying hold of the partial truth or knowledge, and using it as a stepping stone to the higher. So it must ever be. The mystery of today may be a known fact tomorrow, but beyond there will still be hidden treasures inviting us onward and upward.

A few centuries ago it was a miracle for the prophet to make the head of an axe swim. Today it is no miracle to make thousands of tons of steel float in the form of an ironclad vessel, bearing thousands of tons of freight and hundreds or thousands of passengers across the deep sea.

The mysteries today, set tomorrow to the higher laws of God, soon become not miracles but the commonplace facts of life. "Now we see through a glass, darkly; but then face to face: now I know in part, but then shall I know even as also I am known."

The glory of it all is with us today; the crowning of it all is tomorrow.

—*Geo. G. Vogel.*

The Commonplace Life Glorified

BY REV. E. C. MURRAY, D. D., GRAHAM, N. C.

TEXT: "Is not this the carpenter's Son?" Matt. 13: 55.

One purpose of the life of Christ was that it should be exemplary and stimulative. Therefore, as the great mass of humanity whom he came to inspire and uplift, live obscure and humdrum lives, he himself chose an humble sphere, and thus sanctified and glorified the commonplace life. We think of those three years of illustrious exploits, and forget the thirty preparatory years of obscurity just as divine and glorious. Phil. 2 : 5-9. Mark, O man of strife and vainglory, that lowliness of mind with which our Lord not only laid aside his heavenly honors, but even as a man "humbled himself and became obedient," and was ever life so glorified? "Wherefore God also hath highly exalted him, and given him a name which is above every name."

I. The noble Christian life is not necessarily one of heroic deeds, but one animated by the spirit of devotion, a life of commonplace duties done and burdens borne for the glory of God. In one of Murillo's paintings we see the interior of a convent kitchen, and there at work are white winged angels. One serenely puts the kettle on the fire, another with heavenly grace lifts a pail of water, and a third is busy at the dresser. As you see them all so cheerily working, you forget the soiled pans and the sooty pots, and kitchen drudgery seems just a natural and beautiful work for angels. The spirit glorifies the task.

A woman who had cheerfully borne many hardships said that she had been helped through life by some words spoken to her as a child by her father, the village doctor. She came to his office one day thoroughly exasperated. "What is the matter, Mary?"

"I am tired to death. It's making beds and sweeping floors and washing dishes all day and every day, and what does it all amount to? Next day there are the same beds to make and floors to sweep and dishes to wash again; and I'm sick and tired of it."

"Look here, my child; do you see those little empty vials? They are worthless things in themselves; but in one I put a deadly poison, in another a sweet perfume, in a third a healing medicine. The vials are nothing; it is the thing in them that hurts or helps. So those homely tasks of yours count for little in themselves; it is the petulance or sweet patience or loving zeal that you put in them that makes your life a bane or a blessing."

II. Without the commonplace the illustrious is impossible. Before the great Mogul engine, the sooty foundry; below the deck of the battleships, the grimy, sweaty stoker. Back

of and beneath every great enterprise are many humble auxiliaries, unrecognized by man, but used and honored by God. A king building a cathedral wished to claim all the credit for himself, and prohibited all others from helping. A tablet was placed in the wall with his name inscribed on it. One night in a dream he saw his name erased and that of a poor widow substituted. This happened three times. The woman was summoned and angrily questioned: "What have you been doing to my cathedral?" She repied, tremblingly: "I loved my Lord, and longed to do something for his church. So in my poverty I brought a wisp of hay for the horses that hauled the stones." Then the king saw that he had labored for his own glory, but the widow for the glory of God; and he had her name graven on the tablet.

Back of every great life there are long years of laborious training, of obscure but essential preparation for service. I have a picture of "Lincoln Training for Greatness." There is the rough rail-splitter coarsely clad, his axe resting awhile on a log, near by a maul and a pile of rails on the snow-covered ground, and in his hands an open book from which, by the ruddy glow of the setting sun, he is snatching a few precious thoughts to digest when he resumes his work. Underneath is written: "I'll study and get ready; maybe the chance will come." And it did; but before the hour, the man! So we have glimpses at least of Moses' forty years in Midian, of Samuel's service at Shiloh, of Christ in the carpenter shop, of John "in the desert till the day of his showing unto Israel," and of Paul's three years in Arabia.

III. Commonplace people and things are often used by God to accomplish great results. Only a rod in Moses' hand; but it smote Egypt, divided the Red Sea, opened the rock, and gave victory to God's people. Only Shamgar's oxgoad; but it slaughtered the Philistines and delivered Israel. Only a sling and a pebble; but they laid low the impious giant and turned the tide of battle—only a handful of meal in the widow's jar and a little oil in her cruse; but they nourished the hope of Israel through the years of famine, only a little boy with his lunch of five barley cakes and two small fishes; but they fed a hungry multitude—only a box of perfumery; but its fragrance is "an odor of a sweet smell" wherever the Gospel is preached today. Only the needle of Dorcas; but it points out the path of duty for a thousand woman's societies. Only a goose quill pen in the hand of a tinker in jail; but it has guided myriads of pilgrims in their progress toward the celestial city—only a poor cobbler pegging and preaching; but as he hammers the tacks into his shoes he hammers the missionary idea into the church, the world-wide missions is the result—only a Welsh maiden named Mary Jones, who has worked and saved for eight years to buy a Bible of her own, and is now walking barefoot twenty-five miles to get it; but that tale inspires men to organize the first Bible society, and now eighty of these societies are giving the word to the world. I Cor. 1: 27-29.

IV. A life itself inglorious may be the origin or inspiration of a glorious one—a little captive maid's pious expression brought healing for body and soul to the commander-in-chief of the Syrian Army. Andrew brought Peter to Jesus—Barnabas found Paul for the church. The world is indebted for Moody to an humble Sunday school teacher; and for Gough to a man who found him drunk in a gutter and took him along to prayer meeting where he was converted. It a pious servant, Maria Millis had not cared for Lord Shaftesbury in his childhood and taught him to read his Bible and pray, the children of England might yet be smothered in the mines and beaten and starved in the factories and the insane cruelly treated.

A mother accomplishes her great life's mission in training a Moses, a Samuel, a Timothy, an Augustine, a Luther, a Wesley, for his great life's work. Hear a parable. One night a man took a taper, lighted it, and went up a long, winding stairs. "Where are you going with me?" "The ships out at sea are looking for our light to come into harbor." "Alas, no ship can see my feeble light." "Well, just keep burning, and leave that to me." With the taper he lit the great lamps; then blew out its light; its work was done.

V. All good lives and deeds, however obscure and commonplace, are glorious in God's eye now, and will be glorified hereafter. Two travelers were descending a mountain path in the Alps. Suddenly there came floating up from below the most exquisite strains of music, as of the clear notes of piano and violin, the deep swelling tones of the organ, and the resonant chime of bells were all blended in one delicious harmony of a celestial orchestra. The rock walls and splintered crags of the peaks towering above them echoed and re-echoed the sounds till the whole mountain was pulsing and throbbing with the rapture of the divine antiphony, and the atmosphere seemed pregnant with the glory of another angel song of Bethlehem. The mystified tourists continued their descent, and far down the path they came upon a mountaineer with his big wooden Alpine horn, the flaring end of which fitted into a box like a hopper. He blew them a blast, harsh and earsplitting—yet it was that rude horn, blown by an ignorant peasant down yonder in the valley that made the strange music of the mountain heights. The rare atmosphere clarified and harmonized the harsh and discordant notes, and the mountain crags recomposed them into a celestial symphony.

"A commonplace life, we say, and we sigh;
But why do we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day.
The moon and the stars are commonplace things,
And the flower that blooms and the bird that sings:
But dark were our day, and sad our lot,
If the flowers failed and the sun shone not.
So God, who studies each separate soul,
Out of commonplace things makes his beautiful whole."

—*E. C. Murray.*

Prayer Meeting Topics

Rev. G. B. F. Hallock, D. D.

I.

THE NEW LIFE: ITS BEGINNING.

"Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." John, 3:7, 8.

The Christian life must have a beginning. If we come into the new, saved life, there must be a change from what we are by nature. This change is called by Christ himself by the striking name of the new birth. This, together with its nature, its methods, and its results, is most systematically and fully set forth in his conversation with Nicodemus (John 3:1-21). In clear and emphatic words Christ told Nicodemus that *he* must not merely be born again, but born from a lower into a higher sphere of being. The Jewish ruler was alive physically and mentally, but he was dead spiritually, and until he received from above spiritual life he could know nothing of spiritual things. This new birth Christ himself declares to be a mystery. "The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit." But all life is a mystery.

1. This spiritual renewal is accomplished by the influence and operation of the Holy Spirit. How it is brought about is not readily understood, cannot be understood; but we see the effects and know that they are real. No one can see the wind, but we can see the effects of the wind. I have felt the Spirit of God working in my heart just as much as I have felt the wind blowing in my face. There are a great many things people cannot reason out that they believe and know.

2. Christ is the object of faith.

In his conversation with Nicodemus, Christ did not stop with the mystery of the new birth, but presented to him an object for his faith. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John, 3:16). It should be remembered that "to believe on" Christ, as the term is used in the New Testament, always means to trust, to confide in, to rely upon him. A Christian, therefore, is one who believes on Christ. He has intrusted his whole life, with its sin, its guilt, its ruin, its need, its security for eternity, its redemption, cleansing and transformation, to the hands of the mighty Saviour, the strong Son of God. Those who do thus believe on Christ are born anew, born from above; that is, there is a new, a divine life within them. Christ speaks of it as a well of water in the Believer "springing up into everlasting life." (John 4:14). The result is shown in new affections, new desires, new hopes, new aims. If we are truly born again the life of heaven has really begun within us. "The kingdom of God is within you" (Luke 17:21). This life may be very feeble in its beginning, like a seed planted in a garden, but the seed is from heaven and the new life in us has truly begun. "That which is born of the Spirit," said Christ, "is spirit." It is the life of the Spirit begun in a human soul. Paul put this truth in a very striking way when he said, "It is no longer I that live, but Christ liveth in me" (Gal. 2:20). Christ said that a Christian is "a branch" of the true Vine (John 15:5).

3. Christ is the way.

Christ says, "I am the way: no man cometh unto the Father but by me." And again, "I am the door: by me if any man enter in, he shall be saved."

Christ does not say, I am a way, but, "I am *the* way"—the only way; no one can come to the Father, or to heaven, by any other. Christ does not say, I am a door, but "I am *the* door," that is the one and only door into the fold of God. "By me," says Christ, "if any man enter in, he shall be saved." "Any man"—that means high or low, rich or poor, learned or ignorant. "Any man"—that means whatever his former character, how manysoever his sins, however hard his heart, if he enter by the door, if he truly come to Christ, he shall be saved. "He shall be saved,"—his sins shall be pardoned, his heart shall be renewed; he shall be set free from the love, the power, the dominion of sin, and in the end shall be brought safe home to heaven.

If a ship wants to trade at any port upon the shores of the Mediterranean Sea, it must pass through the narrow Strait of Gibraltar. Large ships or small, valuable cargoes or those of little worth, it is all one; they must go through the same narrow opening. So Christ says, "I am the Door," and, "No man cometh unto the Father but by me."

II.

THE NEW LIFE: CHRIST THE LIFE.

"For the bread of God is he which cometh down from heaven, and giveth life unto the world." John 6:33.

The beginning of the Christian life is something like this: We hear God's testimony concerning his Son. We begin to feel that he is just such a Saviour as we need. We begin to recognize his sufficiency to meet our wants. Our guilt and pollution seem too heavy for us to bear. The Holy Spirit holds Christ before us, presses him upon us, and something within us begins to say that we ought to receive him. We hesitate until we can hesitate no longer. We open the door of our hearts—and Christ enters. We have the Son of God and with him we have eternal life (John 6:47). We begin to realize that it is no longer we that live, but Christ living in us and shining through us. We have the spirit of adoption and we cry "Abba, Father." We did not believe on the Son because we had this spirit of adoption, but we have this spirit of adoption, this assurance of hope, because we believe on the only begotten Son of God.

1. No truth is given stronger emphasis in the teachings of Christ than the fact that he is the life of men. He said, "I am the

bread of life: he that cometh unto me shall not hunger, and he that believeth on me shall never thirst" (John 6:35). He said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). He said, "I came that they may have life, and may have it abundantly" (John 10:10).

2. The experience of the beginning of the new life in the soul is exceedingly varied. Probably no two cases are exactly alike. The manner of its beginning, or of the manifestation of its beginning, is of little importance. The important thing is that it shall begin.

Sometimes the Christian life begins very simply especially with the young. Among those who have been under good influences in the home, in the church, in the Sabbath-school, and have been living sweet and gentle lives, free from grosser forms of evil, it is unreasonable to expect any violent "experience" or marked change in the outward manner of living. Failing to recognize this fact many parents continue to wrestle with the Lord in prayer for the conversion of their children long after the change has really taken place; while the children and young people themselves, on account of the same mistaken impression, continue in strong efforts and deep, unsatisfied longings to become Christians long after God has indeed accepted them and they are actually living devotedly in his service.

It is well for us to recognize how simply and quietly the Christian life sometimes begins. A thoughtful girl of sixteen years, living in the country at a distance from the church, which made attendance irregular, read, on a Sunday, the memoir of a Christian woman. On closing the volume, she said to herself, "That was a beautiful life." After a little thought she added, "And I should like to live such a life." A few minutes later she kneeled down and said, "Lord, I will try from this time." The decision was made. She went on steadily, and is still a useful and influential woman, honored and beloved and widely known for her beautiful and devout character.

So gentle a call or so sweet an experience is not limited to children only. A man described his conversion thus to Rev. Mark Guy Pearse: "I never professed to be a Christian, or anything like that; but one morning as I was going down to my business, I was thinking of those words, 'Simon, son of Jonas, lovest thou me?' I did wish with all my heart that I could answer them as Peter did. I felt very sad that I could not. Then it came to me, 'Well, if I cannot say so much as Peter, could I not turn them round a little and find something easier?' So I began to think there was one thing I could not say. I could not say, 'Lord, thou knowest that I do not love thee,' and I found some comfort in that. At last I got bold enough to look up and say, "Lord, thou knowest all things; thou knowest that I want to love thee.' Well, then I began to think about his great love to me; I thought of his life, of his words, of his Cross, and almost before I knew what I was doing I looked up and said 'Thou knowest that I do love thee.'" And at that moment the consciousness of a new life dawned on his soul.

Certainly the circumstances and experiences of the beginning of the new life differ greatly. Some one tells of an infidel Swiss artist, who was serving the devil to the extent of his ability, who went to Sheffield, England, not long ago. There he was asked to make a caricature of a Salvation Army meeting. He went to the meeting on that errand, and scanned the faces of the people. With his own heart tossed and driven by tempests of passion, and tormented by a conscience burdened with sin, he looked on the assembled worshipers and saw peace written on their faces, and an inward joy beaming from their countenances. He saw that those people had something which he lacked and which he needed. He turned his feet unto God's testimonies, believed on the Lord Jesus Christ, found peace through the blood of the cross, and rejoiced with the rejoicing ones.

THE LIVING REDEEMER.

Job 19:23-27; John 14:18-20.

No passage in the Old Testament has afforded more comfort to the suffering saint than these words of the patriarch Job, in the first passage. Put with them the words of Christ, in the second passage, "Because I live ye shall live also," and the hope of immortal life becomes an absolute certainty. Job was utterly forsaken, not only by his friends and relatives, but seemingly also by Jehovah. He was apparently a victim in the hands of Satan, without one ray of light from either earth or heaven. In vain had he appealed for help or explanation from men or God. Yet in this dark hour, conscious of his innocence, of the unjust imputations of his comforters, and with unswerving faith in the justice and goodness of God, he cries out victoriously, "I know that my Redeemer liveth."

As is well known, Job did not use this title Redeemer as referring to Christ. We are sure he did not use it either as referring to the redeemer of an inheritance, the avenger of death, or the vindicator or protector of next of kin, as the word here translated "redeemer" is often used. The reference is clearly to Jehovah, who alone can help. This is confirmed by the words, "I shall see God" in the twenty-sixth verse. Job confidently expected God to appear as his Goel, or Redeemer.

1. The object of our confidence. The Redeemer. "I know that my Redeemer liveth." That is, I, Job, who am thus grievously afflicted, I am fully persuaded that my Redeemer is living. The word Goel, here translated Redeemer, means next of kin. And so Christ is our true Goel, having made himself next of kin to us all by taking our nature upon him.

He is living. Events seemed to say to Job that the object of his hope had failed, was dead. But, no, Job realized him as living, the ever-living, self-existent God. This God, he says, is my Redeemer. How sweet and rich the word *My*.

Then notice what absolute certainty Job had in the midst of uncertain affairs. "I know." "I have a clear understanding of it; an in-

ward assurance." He did not say "I hope," or "I think," but "I know." His trials could not make him doubt. His cavilling friends could not move him from his assured conviction. Happy he who can say the same: "I know that my Redeemer liveth."

2. The blessings we may anticipate through a living Redeemer. "Because I live, ye shall live also." The thought of death in itself is dreadful. But Christ said, "He that believeth on me, though he were dead, yet shall he live." The hope we cherish, through having a living Redeemer, is the hope of immortality.

It is said that the Romans had a practice of lighting up their tombs. In the tomb of Tullia, Cicero's daughter, when opened, a lamp was found. These lamps could illumine the catacombs with a dim, glimmering light only, whose rays were confined to the walls of the catacomb. But the light Christ sheds upon the grave falls upon the vista of eternity.

The hope we cherish is also of seeing and being with Jesus. But when our resurrection hope is realized we shall see him face to face. We shall be like him.

The resurrection hope is also one of meeting our loved ones gone before. If He is immortal, and they are immortal, and we are immortal, then when we come to be with him we shall be with them, too, with our loved ones gone before.

IV.

THE NEW LIFE: ITS EVIDENCES.

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13: 5.

That the Christian life must have a beginning, that a change of heart is essential, Jesus makes perfectly plain when he says, "Except one be born anew," that is, from above by the Holy Spirit's agency "he cannot see the kingdom of God." (John 3: 3). It becomes, therefore, an exceedingly important question: "How can I know that this work has been done in my heart?"

1. Every truly penitent believer is accepted of God, but not every one is conscious of the fact. Yet to have such assurance is certainly highly desirable. We do not assert that it is essential, at least in the beginning of the Christian life, for the Holy Spirit may have changed the heart of the sinner even when he is complaining and sorrowing that his heart is not changed. But it certainly is a grace that ought to be sought, and is the condition of much peace and power and Christian usefulness. It is important, however, because indifference in regard to it is usually a sign of a lack of any deep sense of the need of salvation. Persons who never realized their lost condition will not be deeply concerned to know if they are saved. Those to whom sin and salvation are not vivid realities, but only vague terms having little personal application, will scarcely desire to seek after a full assurance of hope. But those who are awake to these great realities cannot be content with less than a confident persuasion of their acceptance with God.

2. It is very desirable, then to know whether the new life has begun in us or not. The apostle John stood very near to Jesus and he laid much emphasis on the evidences of salvation. He showed the importance of our being consciously able to bear the tests, saying, "Hereby shall we know that we are of the truth, and shall assure our heart before Him; because if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, we have boldness toward God" (1 John 3: 19-21). If our heart condemn us not, then have we confidence toward God.

3. That one may know whether he is saved or not is clearly taught by Jesus. He certainly wishes all his followers to advance far beyond the mere hope that they have a hope. On the other hand our acceptance with God does not depend upon our feelings. We ground our hope of salvation upon God's finished work for us in redemption, and upon his spoken word of promise to accept us and save us when we turn to him in Christ. But there are available tests, evidences of salvation, which when we apply may help us to a knowledge as to whether we are Christians or not.

What are some of these evidences as we gather them from the teachings of Christ?

4. We may know Jesus himself.

It is certainly true that we cannot follow Jesus unless we know him. How can we know him? We may learn about him in the Scriptures. "These are they which bear witness of Me" (John 5: 39). We should search the Scriptures until we become familiar with all that is told in them of Jesus—especially his words, his works, his character; until we have learned how he lived. It is quite possible, too for us to have a personal acquaintance with him. He says that he knows his own and his own know him. "I am the good shepherd; and I know mine own, and mine own know me" (John 10: 14). It is the special work of the Holy Spirit to reveal Christ and the things of Christ to us.

Thus Jesus is revealed to us, and we come to know him as a personal friend, knowing no other friend so well, so intimately. This intimate knowledge of Jesus may come as the result of long acquaintance, but certainly the one who begins to follow him must know him. (Cf. John 1: 35-51.)

5. We trust in Jesus only.

The one in whom the new life has only begun has some consciousness of belief in Jesus as the Son of God and of trusting in him for salvation. This does not imply that he has a clearly defined grasp upon the doctrinal questions concerning Christ's nature, but it does mean that he feels the need of a divine Saviour; that he believes Jesus to be God's Son and able to save to the uttermost all that come unto God by him.

He has a consciousness of yielding to Jesus, of casting himself upon him as his only hope, of trusting him for salvation. (Cf. Matt: 4: 20-22).

But the believer's best ground of assurance is found in the definite words and promises of Jesus himself. Jesus said, "He that be-

lieveth on the Son hath eternal life" (John 3:36). It is a matter of definite promise and revelation that he that believes on Christ is saved. Jesus said, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth may in him have eternal life" (John 3:15). "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life" (John 3:16). When Jesus says that the one who believes on him is saved, and I consciously trust him, I then certainly have right to an assurance that I am saved. This assurance springs up in the heart in consequence of several elements meeting together. The first is a strong faith in the word and promise of God. The second is the consciousness of the possession of that state of mind or character to which the promises are annexed. The fact is the Bible is full of promises to characters—whosoever loveth, whosoever believeth, whosoever obeyeth, whosoever trusteth, whosoever hopeth. Then, in the third place, there is that mysterious and royal gift, the witness together with our spirit of the Holy Spirit. These three evidences taken together give us reliable testimony upon which to trust that we have passed from death unto life, from old things unto new.

We certainly cannot put too much confidence in what Jesus says. He says, "Him that cometh to me I will in no wise cast out" (John 6:37). I come to him. I have a right to believe that he has not cast me out. He says, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:7, 8). I ask, I seek, I knock, in my desire to be saved. I have a right to believe that he has answered, has been found of me, has opened unto me.

V.
THE NEW LIFE: "BLESSED ASSURANCE."

"And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." 1 John 3:19-21.

The one in whom the new life has begun has some consciousness that he loves Jesus. When the father of a child possessed of a demon was told by Jesus, "All things are possible to him that believeth," straightway the father of the child cried out and said, "I believe; help thou mine unbelief" (Mark 9:23, 24). Just so the one who has entered upon the new life loves Jesus, but cries out, "Oh, to love thee more; help thou my lack of love!" But weak as his love may be, he is conscious that he does love him. He is able to say with Peter, "Lord, thou knowest all things; thou knowest that I love thee" (John 21:17). A true Christian is not simply a baptized person, a church member, a respecter of religion, but he is a person who has some definite relations toward Jesus. He trusts Jesus as his only hope of salvation. He follows Jesus as his example and the one who will lead him to heaven (John 13:13-17). And, above all, he loves Jesus; he has a personal attachment to him, and a delight in him and in his will.

Now, there are ways in which we can tell whether we have this love for Jesus or not. Love has a way of making itself known and felt.

1. If we love Jesus we will love to think about him. It is a characteristic of love that it likes to dwell in thought upon the object of its love. So a true Christian does not forget Jesus—Jesus' wishes, Jesus' cause, Jesus' honor, Jesus himself. Jesus wants us to think of him. He gave us the Lord's Supper to help us to keep him in mind (Luke 22:19). He assured us that the Holy Spirit would aid us in this direction. This promise to the apostles he said he would pass on to those who should come after them.

2. If we love Jesus we will be glad to hear about him.

> "How sweet the name of Jesus sounds
> In a believer's ear."

We like to hear of those whom we love.

3. If we love Jesus we will be glad to read about him. We always rejoice to receive a message from an absent child, husband, or friend. So the messages Christ sends will be the Christian's delight. We have these messages in his Word. The true Christian loves to read it.

4. Moreover, if we love Jesus we will try to please him. This is a trait of love; it always considers what will gratify the loved one. He himself said that this is one of the definite evidences of the new life. "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14:21). "He that loveth me not keepeth not my words" (John 14:24). Love does not murmur that Jesus' requirements are strict; it is scarcely aware that they are: "His yoke is easy and his burden light" (Matt. 11:30). Jesus himself put the strongest emphasis upon this evidence of discipleship. He said, "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). He said, "Blessed are they that hear the word of God, and keep it." (Luke 11:28).

5. Again, if we love Jesus we will love his friends. This is a well known trait of love. We love our friends' friends. Jesus said: "By this shall all men know that ye are my disciples, if ye have love one to another." (John 14:35).

It was upon this fact the apostle John laid so much emphasis in his first epistle. "He that saith he is in the light and hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light." (1 John 2:9,10). "We know that we have passed out of death into life, because we love the brethren." (1 John 3:13, 14). "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." (1 John 4:20). Jesus him-

self is the authority for this statement—"And this commandment have we from him, that he who loveth God love his brother also" (1 John 5:21). Love to the brethren is one of the best evidences to ourselves and to others that we are Christians. In a recent notable conversion of a professor in one of our colleges, the man humbly testified that the first evidence he had that he had passed from death unto life was this: "I began to have a greater love for others, for humanity, for people in general."

6. If we love Jesus we will be very careful of his good name and honor. This is another universal sign of love. Readiness to confess him before men will therefore characterize the true Christian. Not to confess is to deprive him of the honor due to his name and of the help to his cause each volunteer won for his army may give.

7. If we love him we will also love to talk to him and be with him. This is why Christians love to pray, and to go to places where Jesus is found—where he has especially promised to meet them.

Now, these are all evidences of the new life. They are tests we can apply to see if we be in the faith. A Christian, whose assurance was coming to consciousness, once said: "I know that I am not what I ought to be; I know that I am not what I want to be; but, by the grace of God, I also know that I am not what I once was."

A young girl who presented herself for union with the church was asked: "Have you felt the consciousness of being a sinner?" She said, "Yes." "Are you a sinner now?" Again she answered, "Yes." "Then wherein are you different from what you were?" She replied, "Before I was a sinner running away from Christ; now I am a sinner running toward him."

Surely the evidence of the new life in both these cases was good.

8. Is the new life in you? You may know by its evidences. You may know that you have done what God requires in order to be a Christian. You may know that you are choosing now what one professing to be a Christian should do. You may know that you love the things the Bible says Christians love. You hate sinful associations, and take pleasure in avoiding. These are all indirect evidences. You have another. It is the witness of the Spirit. Some way there is communicated to you the consciousness, by the Spirit of God, of the fact that you are a member of the Divine family. It is not a voice to the natural ear, but a witness to the inner sense, and the soul hearing it rejoices with joy unspeakable and full of glory.

HISTORICAL REVIVALS

The Religious Awakening in Wales

A. B. STRICKLAND, NILES, MICH.

CHAPTER ONE.

SOME OF THE DETERMINING FACTORS.

Wales is a land of great religious awakenings. From the days of the great Reformation until the present time they have been her epoch-marking events. In the central decades of the eighteenth century many great revival leaders arose in Wales and led their people to enjoy refreshing showers. Daniel Rowlands, while reading the litany in his church at Llangeitho, felt the divine fire rest upon him. He soon became a wonderful power and enlisted the co-operation of many great evangelistic leaders in a movement that revived the work in Wales. Howell Harris in 1735 felt himself to have become the possessor of special spiritual power whilst he was partaking of the Communion in his church at Talgarth. His name is even today a family name in the principality in which God used him in such a mighty manner. The Wesleys and Whitfield also visited this land and a religious revolutionary work was done. As a direct result of this awakening there sprung up the Calvinistic Methodist denomination, the foremost church, at the present moment, in Wales. This revival also gave to Wales its matchless hymnology.

Between this great awakening and its illustrious successor Wales enjoyed many less general and many local revivals. In the opening years of the nineteenth century God raised up such men as John Elias, Williams of Wern and Christmas Evans, and through their revival activities thousands of lives were transformed. In 1841-42 a great revival broke out in many parts of South Wales. This movement was attributed to the reading of a Welsh edition of Finney's revival lectures. In the second half of this century this revival wave seemed to have lost its power and once more there was a great declension in the land.

About this time there broke out in America a mighty revival movement. It was traceable to a general spirit of prayer in which the Fulton Street prayer meetings played a most important part. This revival wave swept over the northern states and it has been estimated that half a million professed conversion. Humphry Jones, a Welsh Wesleyan minister, was in America at the time and caught the revival fire. Returning to Wales in 1859 he told the revival story to his friends and insisted that Wales was in a state of great declension. David Vorgan, a Calvinistic Methodist minister, united with him in prayer. Soon others joined this praying band and their immediate community was profoundly stirred. In their county nine thousand professed conversion. The revival wave swept over Wales and within eighteen months one hundred thousand people united with the churches as a direct result of this awakening. This was a tenth of the population of Wales at that time.

In the course of years this revival wave spent its force. After forty years a great religious decline had settled upon the nation. The story of the awakening that aroused the country from this indifference is to be told in this study. To many the recent revival in Wales is entirely accidental, that is, a movement in which God, independent of all conditions within the church, gave to this land a needed

refreshing. A close study of the movement convinces one that it is not unlike the other great awakenings of history and that it had the same eternal causes back of it. Every great religious revival has been born of prayer based upon conscious need. The more general the spirit of prayer the more general has the revival been. There was a multitude of influences in Wales that led the people to a spirit of prayer. Of the many agencies that God used to stir the people from a spirit of indifference to a spirit of imploring heaven for a needed blessing we will cite but a few.

That Wales needed a great general awakening was a consciousness well nigh universal in that land for many months before the revival actually came. The new theology, in which old established truths were doubted, and the lack of reality in the everyday life of those who professed to be orthodox had produced a state of colossal lethargy and indifference. It manifested itself in the usual way. There was a marked decrease in church attendance, the prayer meetings were poorly attended and a spirit of wordliness was prevalent in the land. The "salt of the earth" had lost its savor in many places, and, as a result, the moral life of that part of the world was in a deplorable state. Drunkenness was on the increase and Wales was reaping a harvest of crime. The need of a great awakening was general. Like the prophet Habakkuk of old when he saw the declension within Israel and the oppression without, the people were led to pray, "Oh, Lord, revive thy work in the midst of the years; in the midst of the years make it known; in wrath remember mercy."

Many were living who had experienced what God did in the revival of 1859. The memory of the decline and the place prayer played in breaking up the indifference of that day led them to ask the question, Cannot another great awakening be secured for our land by the method of intercessory prayer? The memory of that revival encouraged many to pray and have faith that God would answer prayer. The writer on a visit to Wales during the awakening talked with old men who were participants in the great awakening of '59. A general spirit of prayer preceded the recent awakening in Wales and the memory of the revival in the central part of the last century was one of the factors that produced this spirit of anxious prayer.

The revival in Melbourne, Australia, in 1901, had a marked influence upon the Welsh churches. A great revival broke out in that distant land and one that came directly in answer to prayer. For eleven years a band of consecrated laymen met on Saturday afternoons in their Australian city to pray for a revival. Meanwhile God was prepared to answer that prayer. In Chicago, on Saturday nights a band of people met to pray in Moody Institute for a world-wide revival. Unknown to them their leader was to be used of God to inaugurate what many believe to be a world-wide revival. Rev. R. A. Torrey was the man God was to use in Australia, at least, to answer the prayers of the people in that part of the world for a revival. One of his students returned to his Australian home and took with him a copy of Mr. Torrey's book on "How to Pray." He loaned it to a friend, who, upon reading it, was impressed with the thought, "Pray Through." She was led to interest a few of her friends in a cottage prayer meeting to pray for a revival. This was the first of two thousand of such cottage prayer meetings which were said to have enlisted forty thousand praying souls. By a strange providence Dr. Torrey was invited to lead the Melbourne churches in a united revival effort. With fifty helpers in as many different parts of Melbourne a mighty movement was carried on. As a result thousands were converted. The following year the story of "Pray Through," and of the "Home Praying Bands" was told at the Keswich Conference in England. Many Welsh ministers and laymen were there and this illustration of God's power to answer prayer impressed them and suggested possibilities. They went to their homes to stir up their people to more persistent prayer for the reviving of their beloved lands.

This influence became greater when Dr. Torrey visited South Wales and led the Cardiff churches in a revival effort. This was in October, 1904, just a month before the great general revival broke forth in Wales. In Cardiff three thousand five hundred professed conversion and it was estimated that in the days of the great awakening this number was trebled. This was but another influence God was using to stir up a general spirit of prayer throughout the land and thus prepare for a general awakening.

Even in the Established Church itself there was a growing consciousness of need in regard to a revival. This was remarkably manifested in the life of the late Dean Howell, of St. Davids of Llawdden. In his home in the far west of the Principality he was watching with painful interest the trend of events. Standing on the brink of eternity he gives out a message, the truth of which has caused people to call him "the Prophet of the Revival." The Dean gave a vivid picture of the need existing among them. He emphasized the only remedy to be spiritual awakening. He urged his readers to create a circle of implorers. After urging them to make the revival the chief end of their desires, he closed with the following words, "Take notice, if it were known that this was my last message to my fellow-countrymen throughout the length and breadth of Wales before being summoned to judgment, and the light of eternity already breaking over me, and it is this—the chief need of my country, and my dear nation at present is a spiritual revival through a special outpouring of the Holy Ghost." This message stirred many people within and without the Established Church. It was the more impressive as his death occuring shortly afterwards made this his last message.

The quickening of the revival fire in the hearts of the Welsh ministry was another mighty factor that led up to the awakening. Keswick has been the place of power to many a Welsh minister as it has been to thousands of people the world over. In 1896 thirteen Welshmen met at the Keswick conference and offered the prayer that God would give Wales a similar conference. It was seven years be-

fore that prayer was answered. In August, 1903, the long prayed for conference was held at Llandrindod Wells. It was a representative gathering, including, as it did, forty ministers of the Forward Movement. It was carried along lines similar to the Keswick movement. Many of the ministers left that conference with the consciousness of a new power imparted to them. The truths emphasized were the experimental aspect of the Holy Spirit's work in the believer, the putting away of all known sin, deliverance through identification with Christ in his death and the definite reception of the Holy Spirit as an absolute necessity for all in the service of God. The second conference met at Llandrindod. Here the ministers testified to the increased power they had in their service since they had last met together. Here in a midnight prayer meeting many were led to pray definitely for a revival, and also to pray that God would raise up some one to usher in the much needed, the greatly desired and oft prayed for general awakening. We shall see shortly how God answered this prayer. One in that prayer meeting returned home and urged his people to surrender to the Spirit of God. By the end of September the prayer meetings were being held every night in the week and these were attended by great numbers. A minister came in and assisted in special revival effort. This minister was one that was blessed at the afore mentioned conference. In a short time fifty professed conversion and before the year ended the number reached one hundred and twenty. This is typical of what was occurring in many parts of Wales on the eve of its great awakening.

We have referred to a few of the many agencies God was using to stir the minds of the people to a consciousness of need and to pray for a general revival to fall upon their land. It came to the place where it needed some personality or event to precipitate a great general revival movement. People came to recognize this fact. One of the prominent leaders had prayed that "God would raise up an instrument whereby human pride might be humbled—not one from Cambridge, lest it might minister to their pride, nor one from Oxford University, lest it should feed the intellectualism of the church." This prayer was offered by Rev. Seth Joshua, a Connectional Evangelist of the Forward Movement and the answer to that prayer was Evan Roberts.

Evan Roberts was born in a simple Welsh home near Loughor, in South Wales. Like Luther he was the son of a poor, but pious miner. He was one of nine sons, three of whom are now living. When he was but twelve years old his father met with an accident that forbade his working in the mine for a considerable period of time. Evan stepped in and took his father's place and for several months was the bread winner of that home. After his father returned to his work, Evan was given the work of opening and closing the doors for the cars in the mines; afterwards he became a "knocker." In these days he was never without his Bible and all his spare moments were spent in its study. He learned shorthand and afterwards used a shorthand Bible. Occasionally he would take part in meetings and on several occasions led meetings. At the close of one of these meetings a minister told him that he ought to become a preacher. For years, however, he worked in the mines. He was a union miner and when the strike came he was thrown out of employment. He thought of being a minister and possibly of being a missionary. He finally decided to learn the blacksmith trade and had the half-formed idea that he would go to a foreign land and alternately work at blacksmithing and preaching. He bound himself over as an apprentice and proved of great value to his new master. He was continually thinking of the work of the ministry and became very restless. After a year at this work he was released and made preparations to study for the ministry. Before entering the Preparatory School at New Castle-Emeln he remained at home for a few months pursuing preparatory studies. Passing the examinations he was admitted to the school on Sept. 1st, 1904. It was during the first few months of his experience here that he was led of God in a way that was destined to arouse Wales and to attract the attention of the world.

Rev. Seth Joshua was holding a convention at Blaenanerch, a place eight miles distant from the school. Evan Roberts was one of a party of twenty to go over to these meetings. They left early in the morning so as to arrive in time for the early morning service. As they rode along the road they sang, "It is coming—it is coming, the Power of the Holy Ghost. I receive it—I receive it, the Power of the Holy Ghost." While on this trip Seth Joshua told for the first time the prayer he had offered to God to raise up an instrument to inaugurate the long prayed for revival. He little thought that the one who was to be the answer to that prayer was with him in the carriage. They reached Blaenanerch in time for the seven o'clock service. Mr. Joshua, in his prayer, used these words, "Bend us, O Lord." These words wonderfully impressed young Roberts and seemed to perfectly express his heart's desire. At the nine o'clock service several led in prayer and then Evan Roberts fell upon his knees, and with arms leaning over the pew in front of him, in an outburst of weeping cried aloud to God, "Bend me, bend me, bend me, bend us." Then and there he felt himself to be the possessor of a divine power. God had anointed him for the great work of leading in the coming religious awakening.

He returned to Newcastle-Emeln and in the chapel service he could not fix his attention upon the sermon. His mind was in his home town of Loughor and in vision he could see his old comrades in a religious service and he was addressing them about their eternal salvation. He turned to get away from the vision but it continued with him. The words of God to the prophet of old came to him with overwhelming force, "Go, speak to these people." He consulted with an aged minister as to what he ought to do. He asked if the vision might not be of the evil one. He replied, that the devil was not given to sending people to a work like this. Evan Roberts determined to obey the voice.

Early in November we see him in Loughor. In consultation with the pastor of the church he was told that he might try to secure an

awakening but that the soil was very stony and the work most difficult. The young people were gathered together and the first night six decided to live the Christian life. The interest and attendance increased and soon the meetings continued till midnight, and some even to daybreak. Shop-keepers closed their places of business earlier than usual. In the mines and public houses the name Evan Roberts was on every one's lips. This was the beginning of a mighty movement in Loughor and its immediate vicinity. The great leader only remained a short time. He was needed elsewhere, but the work went on just the same and that community saw over seventeen hundred profess conversion in the following five months.

The work Evan Roberts accomplished at Loughor was typical of his relation to the great awakening. He was a creator of tendencies. His mission was to inaugurate in many places and in the country at large a movement which was to continue at high water mark for many months.

PARENTAL DISCIPLINE

"Well, my boy, I'm told you've been getting into mischief again. What do you think should be done about it?"

The speaker was full grown, and armed with hazel switch and a look of stern determination. He had "screwed his courage to the sticking point." As to the other, if he had died then and there, his tombstone would have had a lamb upon it with "Aetat 7" and something about being folded in the Shepherd's arms; but as only the good die young, he was what insurers would call a splendid risk. Not that there was a vicious hair in the boy's head; he simply couldn't keep himself within bounds. Mischief laughed in his eyes and danced from his lips.

He now perceived that his father was bent on discipline. There was no time for parley; no room for an argument as to extenuating circumstances. Something must be done, and obviously "'twere well done if it were done quickly." The lad straightway put himself on the high level of diplomacy, remarking:

"Papa, you and I are old friends."

That was the *argumentum ad hominem* at its best. What would you have done, O rigid advocate of domestic absolutism? Surely Draco himself must pay the tribute of a smile to clever politics. But to smile is to surrender.

It seems to me the choice lay between spoiling the rod and spoiling the child; for love lay back of the child's tactics, the love that "casteth out fear." And when the wise father took the youngster on his knee and coddled him out of his mischief (only for the moment, of course; since every parent knows that discipline cannot be administered in perpetuity, any more than grace can be said over the pork barrel), the treatment was more effective than the smart of many birches.

Observe under the humorous contretemps a sweet suggestion of filial cameraderie. "Papa, we're old friends!" This is at it should be. Alas, too often there is "no love lost" in parental discipline. Many a switching is merest tyranny; an advantage taken by the strong of the weak, not infrequently in hot blood. The rod may be necessary on occasion, but never in a hand trembling with aught but love. "Old friends" do not wrong each other. Blessed is the man whose children are not afraid of him. —*Rev. D. J. Burrell, D. D.*

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TIMOTHY'S TEACHERS.

Timothy was fortunate in having such teachers in the home as his grandmother Lois and mother Eunice. They felt that the most profitable use to which they could put their time was in his training and his future history only proved the wisdom of their judgment. It is generally true that the home gives character to the child and determines his future.—*Rev. W. H. Hubbard, D. D.*

WEDDING ETIQUETTE.

Her wedding is the event of a woman's life, and the minister who marries her, in a manner that is in keeping with the sentiment, is never forgotten. If he does it perfunctorily, or carelessly, or fails to make the most of the ceremony, it is a cloud on the memory of the event.

That the minister might be thoroughly furnished for this good work, we have had prepared our new wedding manual containing fifteen different ceremonies, selection of scriptures, laws and cautions, and a very important chapter on the Etiquette of Weddings. It is bound a la Roycroft in dove-colored ooze calf, so that the longer ceremonies may be read from it.

To make a long story short, send us $1.00 for it, and if not up to your expectations, notify us, return the book and we will return the money. If you wish the Funeral Manual with it, send $1.75 for both.

F. M. BARTON, Caxton Bldg., Cleveland, O.